DISCE VIVERE:

LEARNE TO LIVE.

The first Treatise of *Learning to Liue.*

Wherein is shewed, that the life of Christ is, and ought to be, an expresse *patterne for imitation vnto the life of a Christian, so far as in him lieth.*

MATHEW. 11. 29.
Discite ex me, &c.
Learn of me.

IOHN. 13.
Dedi vobis exemplum, &c.
I haue given you an example.

LONDON,
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1. g. 100

John Cannons Was Born August y 8

In 1726 and Dyed June y 10th In 1727

William Cannons was born June y 3d betwee
twelve and one In y Morn: In 1729 Anno: Dom

John Cannons was born September y 4th
1733 between 8 and 9 In the Morn

John Cannon

TO THE HONOVRABLE AND VERTVOVS,

His very good Ladie,
the Lady *Elizabeth*
Southwell.

AMongſt *Arts* and *Sciences* (Right Vertuous *Lady*) there is none without compariſō, more beſeeming our Chriſtian care and

learning, then that wch teacheth to liue well and godly whilest wee are here, that afterward wee may liue eternally when we are departed hence. For most sure it is, that vpon this moment of time (a moment of great moment) depends either an vnrecoverable losse, or an happie welfare in the world to come. And from hence it is, that I call the well ordering of our life in this world *A learning to liue*; *A learning*, because it is a matter

ter of labour, and ſtu-
ſtie: *to liue* Chriſtianlike,
to liue, becauſe without
good and godly life,
we are ſaid rather to *be*,
then *liue*.

To ſtirre vp our dul-
neſſe to this *learning*, I
haue thought good to
lay before the eyes of
the well diſpoſed chri-
ſtian, the tenour of the
life of Chriſt, the beſt
patterne for imitation
of liuing, that ever the
world had. Children
will follow their Pa-
rents: Nature doth teach
the Bees to goe forth

at the very voyce of their King or Leader: we may goe to Schoole to theſe ſmall creatures; we haue not onely the voice of our heauenly King and Leader, but according to his humanitie, his example of life alſo to call vs forth to gather the pleaſant ſap of ſeverall vertues, that ſo at the eventide of our age, wee may returne loaden with the ſweete hony of Holineſſe, vnto that ſafe Hiue of everlaſting peace.

To

To incite, or ſtirre vs vp to the imitation of this moſt divine life of our Saviour, there doe ariſe three principall motiues, for our better inſtruction in this Leſſon of *Learning to Liue*. The firſt is drawn from the leſſe to the greater; as thus, We ſhould be *humble*, *meeke*, *patient*; Chriſt the Son of God our Redeemer was ſo The ſecond is taken from his converſation amongſt men. Wee ſhould be *helpefull* vnto others, *loving* to our

A friends,

friends, *charitable* to our enemies, for this our Redeemer did. The third is from the end of all our actions, the harveſt of all our labours, we ought to *endure* the croſſes and calamities of the world; our Redeemer Chriſt endured them, and ſo entred into his glory.

How little this *Learning* is thought vpon, much leſſe practiſed in theſe dayes, we ſee it too apparantly before our eyes. Of this Saint *Chryſoſtome* complained long

long agoe, taxing the careleſneſſe of Chriſtians in his time, when he willed men either to haue *opera ſecundum profeſſionem*, that is to ſay, workes according to their profeſſion: or, *profeſſionem ſecundum opera*, a profeſſion agreeable vnto their workes. For this default, there needs no further proofe but experience, when ſome (that which I am ſorry to mention) haue little of Chriſtianitie except the name.

Other Treatiſes (Right ver-

ye rtuous Lady) I confesse haue their force, to call men to the amendment of life: but by this of taking a survey of the life of Christ, both men and women, yea, every age, and every dignitie of this world, is more effectually stirred vp to godly life then by any other meane, when they truly consider the blessed life of Christ their onely Saviour and Redeemer, seeing of Christ they are called Christians.

Madame, I humbly com-

commend the diſcourſe it ſelfe, (ſuch as it is) vnto your *Ladiſhips* gentle acceptatiõ, and your *Ladiſhip* evermore in my prayers to God: and ſo I reſt,

Your Honors in dutifull ſort, to be commanded,

Chriſtopher Sutton.

¶ The Preface to the Christian Reader.

IF to liue, good Christiã Reader, were no other but to draw in, and to breathe out the soft ayre (as the wise-man speaketh) a needlesse labour were it to lay downe any instructions vnto the world of Learning to liue; *for this is done naturally both of men and beasts, without any teaching, or learning at all.*

Or

Or if to liue, were nothing else but to cast about for the fauour and riches of this transitorie world (as some men are wont to call it, the way to liue) then would it soone follow, the greater Machiuillians, the best liuers: But somwhat more there is required to liue Christianly then so; somwhat more, I say (and that wee shall all one day finde) then either drawing in and breathing out the soft ayre, or the plotting to compasse the pleasures and profites of the world. It was Balaams *wish,* Let my soule die the death of the righteous? *It should haue first beene his practise to haue lived the life of the righteous.* Non est quod quenquam propter canos, aut rugas diu vixisse putes, non

Num. 23. 10

ille

ille diu vixit, ſed diu fuit: *there is no cauſe, ſaith* Seneca, *why thou ſhouldeſt thinke a man to haue lived long, by reaſon of his gray haires and wrinkles; onely he hath not lived long, but hath beene long, vnleſſe he hath lived well.*

The time we ſpend as wee doe for the moſt part, conſuming our dayes in vanitie, and our yeeres in folly, (to ſay a plaine truth as in the ſight of God) is rather a death then life: for life is not that which is meaſured by the number of yeares: it is the religious, honeſt, ſober, and harmeleſſe converſation, that draweth to an honourable age amongeſt men heere, and to eternall happineſſe with GOD hereafter.

Now

Now the generall decay of this Christian course, is the generall course of these sinfull dayes, wherein so many haue iust cause to cry out; This is a wicked world, a wretched world, an vngodly world; such as our forefathers before vs never saw; with the buyer every one can say, it is naught, it is naught: but all this (saith S. Austen) Profectio est, non emendatio, *A profession it is, but no amendment is seene. Religion is become nothing lesse then Religion, to wit, a matter of meere talke: such politizing is there on all parts, as a man cannot tell who is who: so little sinceritie in regard wee haue of our soules, as if wee had no soules at all.*

Augustin. de temp. Ser. 30.

When

when Plato *saw the Argentines liue so vnreformedly as they did*; Surely these men *(quoth he)* liue as if they should never die. *Whatsoever men for fashions sake may giue out in words, it is to be feared, there is in some no firme beliefe of another world setled in their hearts.* Eli *said, this is not well: all wish to liue long, but not to liue well.*

Young men without obedience, olde men without deuotion, Christians without charitie: it would make ones heart to mourne, to consider seriously the calamitie of our times, when there needes no more, but as Philip *said vnto* Nathaniel, Veni & vide, *come and see.* Iohn. 1. 47.

Without

Without all peradventure Christianitie is much out of frame, if we consider things aright: we are generally Christians in name, but in action nothing lesse: farre from the olde Christianitie of the world, howsoever wee are readie to controule all that ever lived; and will not sticke to censure the blessed Saints in heaven. Our boldnesse is great, and I pray God our securitie doe not marre all in the end.

Cornelius *his Almesgiuing and Prayers ascended vp into heaven; where are these to be found amongst vs heere in earth? In times past, Christians vowed themselues to all holinesse of life; they served God in hunger and thirst, in watching and praying night and day; they cared not to be poore*

vn-

vnto the world, so they might be rich to God; to be as Pilgrimes, or as banished men vpon the earth, so they might be Citizens in heaven. These holy friends of Christ, as Confessors, Martyrs, Virgins, deuout Christians of all sortes, men fearing God, and eschewing euill, gaue euident testimony to the world, whose seruants they were. It was once the complaining wish of Cæsar, That we had such Souldiers as were in the time of Alexander the Great.

Viuitur, nec Deo, *Liue we doe, is it to God? I would to God it were. Wee passe on for a while,* more nostro, *after a fashion, such as it is, but is all this to liue Christianly? No verily: so a priuate estate in this world bee prouided for, let*

let all ſinke or ſwim for the world to come. Wee reſpect our ſelues onely, neglecting all others. Chriſt pleaſed not himſelfe, ſaith the Apoſtle; with vs it is otherwiſe, and yet we thinke our ſelues perfect Chriſtians. In that great knowledge wee haue (for we ſinne not ſo much of ignorance, as of negligence) we know but little as we ought. What availeth it to haue Pharaohs *glorie, and* Pharaohs *ignominy?* Ahabs *vineyard, and* Ahabs *deſtruction? The rich mans life, and the rich mans death? What blindneſſe is there in ſeeking riches or honour? Wilt thou periſh, (ſaith S.* Auſten*) for that which periſheth? Thus we goe on, and (that which is worſe) we cannot tell when we ſhall make an end.*

what

What other remedie in this estate of things, (the disease being so generall) then with Iairus *in the Gospell, who comes vnto* Christ *with his* Domine, veni, & impone manum: *Lord, come, lay to thy hand? or to renue that petition of the Prophet* David; It is time Lord that thou haue mercy vpon Sion, yea, the time is come. Math.8.18. Psal.102.13

All that men can doe in this case, is to obserue the manner of loving friends, who in visiting the sicke partie, every one brings somewhat by the grace of GOD *to further his health: for while* GOD *doth affoord space of repentance, and the happie light of his Gospell amongst vs, which* GOD *Almightie long continue, wee weigh not despaire*

of

of any ones Conversion, though hee bee careleſſe for a time.

To adviſe men for the beſt, it is their care to whom God hath commended in his owne ſtead a fatherly care of ſoules. To come to the matter we haue in hand, there is a neceſsitie layde vpon vs all to liue well: wee runne for a Wager, wee fight for a Garland.

In ſeeking then to repaire deuotion and pietie, which this world hath well-neere loſt, we will be as readie as our adverſaries themſelues, and in honouring our Lord Ieſus Chriſt, who hath honoured vs all, we will goe with them hand in hand, if not before them, in cleauing to the foundation: wee hope one day to

see the goodnesse of the Lord in the Land of the living, how-soever vncharitable, vnpriestly, and vnchristian Censurers in many spitefull Pamphlets, giue out against vs. Tis true, the sinfulnesse of this age is great; with sighing hearts we wish it were otherwise, and with the Publicane wee say, Now God be mercifull vnto vs for we are sinners; wee are not as wee should be, good God make vs better.

But Sirs, are wee alone in this defect of godlinesse? Your owne Writers will tell you no; haply your owne experience can tell you no; seeing iniquitie like the darkenesse of Egypt, hath spread it selfe ouer the face of the earth. Would to God this bitternesse were

left on both sides; and that contention were once layd asleepe. We might all ioyne in bringing men to soundnesse of Christian faith, and a carefulnesse of living Christianly. Moses would not haue an Hebrew smite an Hebrew. There is a common aduersary of vs all; let vs fight against him, who lieth in waite like a subtill spie, his desire is to make discord and trouble in earth, because he can trouble heaven no more.

On the other side, if any list to be contentious, as in these dayes many doe, let busie medlers content themselues, and serue God humbly in their calling; let them cease to trouble the peace of this Church and Common-wealth, (which Iesus Christ long continue) remembring

bring that of Gamaliel, If this counsell be of men, it will come to nought: but if it be of God, you cannot destroy it. Act. 5. 38.

Were we no other but plaine naturall men, God giving vs reason; there is no reason why we should be indued with reason, but for the service of the Creator of all. We are hence moved to passe our time orderly, whilst we are here. It is a common saying; Better vnborne then vntaught: *but being Christian men, mercifull Lord, that wee should not remember the happy hope we all haue, or ought to haue? We see, that without travell and labour this naturall life is not preserved, & in doing nothing shall we thinke to attaine the life eternall?*

In the Articles of our Creede, we mention an everlasting life after death, and acknowledge a iudgement to come: O good God, that we should liue as if hell fire were no other but a Poeticall fiction, as if there were no other life but this, no iudgement at all to come?

Assuredly, we doe our Calling open iniury, acknowledging the holy Catholique Christian Faith, when our Profession promiseth one thing, and our Practise performeth another.

Is it not wonderfull, that we should euen forget whose creatures we are? yet this we doe: all know their beginning was from God, & that after a while in God they must end. Now for to spend this space betweene our beginning and our end in vn-

du-

dutifull ſort towardes him, were in very reaſon vnreaſonable.

When we ſee a Vineyard well manured and ordered, wee by and by ſay it hath a good Keeper: ſhall we not ſay the ſame of a life well ordered? It is a glory vnto the Vine, when the branches are fruitfull. It is a ioy vnto the Father, when the Son is dutifull: we are the branches, Chriſt is the Vine; we are his children: he is our Father, a Father which is aboue all, through all, and in vs all. Being Chriſtians, wee are the Lords heritage; and the Lords heritage ſhould be holy vnto him: wherefore the name Chriſtian, ſaith an ancient Father, is a name of iuſtice, a name of goodneſſe, a name of integritie, of patience, of humilitie, of in-

Epheſ. 4. 6.

nocency, of pietie: of Christ we are called Christians; should we take his name in vaine? God forbid. He rightly beareth this name, who never beareth malice in his heart, who followeth Christs Doctrine, and endeavoureth Christs example, that blessed patterne for imitation.

The skilfull Painter having now proposed vnto himselfe some excellent worke; all his study and care is to expresse in as liuely manner as he can, the forme layde out before him: the life of Christ our Saviour according to his humanitie, is laid out before vs as a goodly Table; our best Art and industrie is required to worke according to this forme, and to labour seriously vntill Christ be formed in vs, as the Apostle speaketh:

keth; that is, vntill some forme or resemblance of him appeare in vs who are his children, and beare his name.

Ruds worke God knowes, make they, who never regard the patterne set before them, nor any way respect the well ordering of the Pensill, and so draw such monstrous and vgly formes, as themselues may be sorry to see. Should I call him a Christian, saith one, in whom there is no act of Christianitie, no conversation of Iustice, who oppresseth the miserable, who maketh many poore, to make himselfe rich, whose mouth is polluted with vntruths? August. de vita Christ.

To call our selues a little to consideration, it cannot be denied that we are as much (if not more) moued by good examples, as we are by good instruc-

tions, but what say we to that Teacher, who hath both example, and instructions?

Then looke we vnto the life of Christ, saith Saint Chrysostome, *and we shall find it the Philosophie of the simple, the nurse of young men, the meate of strong men, the buckler of weake men, the Physicke of sicke men, the booke full of diuine instructions, fit for all men.*

Those who apply themselues (saith S. Austen) *to any of the liberall Arts or Sciences, are wont to make choise of some especiall Author whose precepts before other they obserue and follow: what better Author then the Author of all righteousnesse? what better learning, then that of which Christ is the Teacher, his Church is the Schoole,*

Schoole, those which learne are Christians, that which is learned is Religion, and the end of this learning, is to liue eternally?

Wherefore, in the setting downe some plaine and briefe Treatise of Learning to Liue, me thought there was no better matter or methode, then onely to entreate of the most divine actions of our Redeemer, that not so much my small labours, as the actions of Christ might lay downe vnto well disposed Christians, the best forme of Learning to Liue. The more ample and exquisite dilating hereof, I leaue to greater Clerks; my selfe am content for this time (being required where I might not denie) to entreate of Learning to Liue, & of Learning to Die, in both I submit

my imperfections to better iudgement, and my meaning to the honeſt minded, who are wont to take good meaning to the beſt. Take therefore in good part, gentle Reader, this Treatiſe of learning to liue Chriſtianly as we ought, taken out of the life of Chriſt, the beſt patterne for imitation that ever this world had.

To them who are paſſing thorough darke places, any light be it never ſo little, may ſtand them in ſtead: To him who wandreth in vnknowne waies, any ſmall direction is acceptable be it never ſo ſmall, ſo it point him towardes the way wherein he ſhould paſſe. The Trauailer in a forraine Countrey, meeting with ſome body that ſpeakes his naturall language, though it be but harſhly,

yet

yet it is some comfort vnto him: Wee often passe in the darknesse of our sensuall desires, and are sometimes blinded in the mists of worldly vanities: we stray we know not whither, any small light, the least direction may in this case somewhat helpe vs: we are strangers in this world, and from home, as the Apostle speaketh: to heare somewhat of our natiue language, that is to say, of heauen and heauenly things, though it be in the meanest manner, yet it may somewhat affect vs, especially our affections being home-ward, in taking a survey for imitation of the life of Christ. 2 Cor. 5. 9.

If it be said, how should our weakenesse come neere Christs perfection, to whom all things were possible by reason of his di-

diuine power? The answere is, our good endeuours are acceptable. It is in our imitation, as in our almes, not according to

2 Cor. 8. 11 *that a man hath not, but according to that he hath.*

Againe, by our vertuous and Christian conuersation, we honour him who hath so much honoured vs, (for of Christ as I said, we are called Christians, to haue part with him) When

Mat. 5. 16. our light doth so shine before Men, as we glorifie our Father which is in heauen.

And this is briefly the sum (good Christian Reader) of that which is mentioned more at large in the Treatises following, of Learning to Liue, *and of* Learning to Die, *which learning onely teacheth to become good men by the grace of God.*

It

It now remaineth, that we apply our ſelues ſpeedily to the practiſe of this learning. Time will away. Hippocrates *exhorting ſome to the ſtudie of that learning which doth concerne the health of the bodie, would haue them make all poſſible expedition they could; his reaſon was,* Ars longa, vita brevis: *Art is long, life is ſhort. The ſame may be ſaide of that Art which concerneth the health of our Soules: Should we waxe weary before we begin? God forbid.*

The Birds of the ayre haue neſts, and the Foxes haue dennes, but the Sonne of man hath not where to lay his head: *What's that, ſaith Saint* Auſten? *Marry ambitious and ſoaring deſires, ſubtill and vngodly deuices, haue*

neſts

nests and dennes in our hearts, but a remembrance of our Lord Iesus, which should take peaceable possession of our soules, can haue no entrance at all; in which case, we rather want teares, then cause of teares.

Wherefore, it were to be wished, that every well disposed Christian, who keepes a carefull watch over his soule, and is desirous to liue and die worthy of his calling here, vntill he come to liue eternally, would begin with the best attention his best deuotion can yeeld, to take a diligent view of the life of Christ, whose soule saving loue is the loadstone of our hearts, whose sayings and doings are a law vnto our actions, a lanthorn to light our steps, the guide to direct our iourney, a Compasse to steere our

our Ship; and laſt of all, the Iudge for to end our controuerſies. As the iuſt liue by Faith, ſo the iuſt liue the life of faith. Now they who here liue the life of grace, one day they ſhall liue the life of glory.

It is Chriſt, and Chriſt alone, who hath made a full and ioyfull ſatisfaction for our ſinnes.

The God of Patience and conſolation, make vs followers of God as deare children: and grant that we be like minded one toward another, after the example of Chriſt Ieſus, Amen. Ephes. 5. 1. Rom. 15. 5.

If ought be worthy of thy obſervation, good Chriſtian READER, remember it is GODS: if otherwiſe, it is mine owne.

Chriſtopher Sutton.

To the Reader.

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la-

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every well-disposed Christian seriously to apply himselfe to this lesson of learning to liue holily while he is here, that it may goe well with him when he is departed hence.

Disce

Discе Viuere.

Learne to Liue.

The first CHAPTER.

An exhortation mouing euery well-disposed Christian desirous to liue Christianly, often to meditate upon the most holy life of Christ.

WHileſt I was muſing (ſaith the Prophet *Dauid*,) *the Fire kindled*, what was this fire, but the loue of God? (which fire ſhould neuer decay at the Altar of the Lord, to wit, the heart of man;) what was this muſing, but deuout meditation the bellowes to blowe the ſparkes and Pſal. 32. 3.

kindle the flame of *Dauids* affection: which affection bred desire, desire caused Loue, Loue moued delight, Delight brought forth labour. *Lord* (saith he) *what loue haue I vnto thy Statutes? All the day long is my studye in them.* Psa. 119. 97.

Heereby we see, that amongest the exercises of a deuout life, there is none that is wont more to eleuate or lift vp the minde of man to a higher degree of perfection, then deuout meditation, In deuout meditation, what doth more moue to loue God, then the reuoluing of his benefits? amongst these benefits, was there euer any comparable to that? *So God loued the worlde, that he gaue his onely begotten Son,* but how gaue hee him? *to be vnto men both a sacrifice for sinne, and also an ensample of life.* Iohn 3. 16.

So then, to meditate of the life of him, by whom wee haue eternall life, is the very life of Life. To meditate I say, of his life, and manner of liuing who is both the way, and (by his doctrine and example) such a director

director as will safely conduct vnto the end of the way: a subiect then it is, worthy of our best ;and best disposed consideration.

Amongest ghostly exercises (saith *Bonauenture*) what is more profitable or necessarie to attaine perfection, then a due beholding of the life of Christ? What is there found that can more arme vs against the vanities and allurements of the world, or the tribulations and aduersities of the same, then continually to haue before the eyes of our minde, the memorie of his doings and sayings: of his sufferings and satisfaction made for the redemption of our soules?

2 In which Christian Meditation so many vn looked for motiues to set our loue vpon the loue of God doe occurre, as they may seeme not onely infallible testimonies of grace present, but after a sort, gladsome presages to the beleeuing heart, euen of future glorie that is to come. *Abraham* saw Christ, when the co- Iohn 8. 58.

uenant was but promiſed, and yet it reioyced his heart: wee ſee him now the couenant is performed, and ſhall wee not reioyce? *Simeon* was a happy man, who ſaw him with the eies of his bodie, and the faithfull are happy too, who ſee him with the eyes of the ſoule.

Luke 2. 30.

3 Euery man (ſaith *Seneca*) that liſteth to apply himſelfe to reading and meditation, may haue priuat conference with *Zeno*, *Pythagoras*, *Ariſtotle*, *Theophraſtus*, and other Authors of good Artes: he ſhall find them all at leaſure to commune with him. But a thouſand times more truly may it bee ſaide of the Deuout ſoule that ſhee may daily commune and conuerſe with Ieſus Chriſt the Author of her happines, in Reading the holy hyſtorie of his moſt bleſſed life.

Seneca de breuitate vitæ.

Luke 2. 16.

4 It is not more acceptable to ſee God with the Shepheards at *Bethelem* when the Angels ſing: then with *Moſes*; when he was flaming in the fire buſh, to which he might

Exod. 3. 2.

not

not come neere? to heare him vpon mount *Tabor* Preach blessednes after blessednes, then vpon mount Sinah, when thorow lightning and thundering it was present death for the people to approach? It was spoken as a testimonie of the loue of God vnto the Israelites, Did euer people heare the voyce of God, speaking out of the midst of a fire? but this is a greater; Did euer people heare him before speake by his owne Sonne. Mat. 5. 2. Exod. 19. 18. Deut. 4. 3. Heb. 1. 1. 2.

5 Ought wee not often in soule to goe with the Wisemen to *Bethelem*, by the direction of the star of Grace, and there fall downe and worship the little king, there offer the Golde of Charitie, the Frankincense of Deuotion, the mirhe of Penitency, and returne, not by cruell *Herod*, or by troubled *Ierusalem*, but another way a better way, vnto our long and happie home. Luke 2. 16 Mat 2. 11.

How should wee seeke him sorrowing with blessed *Marie* and neuer leaue seeking vntill wee finde him? Luke 2. 48.

him? how ſhould wee accompany him with the Apoſtles, beholding him doeing wonderfull myracles? How ſhould wee with the women follow him vnto the croſſe, & there condole his moſt bitter, yet bleſſed Paſſion? how ſhould we deſcend in meditation whether he deſcended? riſe early with *Mary Magdalen*, come to the Sepulcher and ſee his reſurection: with the men of Galile wonder at his aſcention vp into heauen: and with ioyfull admiration expect his comming againe in the ſame forme he aſcended, with power & glorie? Laſt of all, how ſhould wee with the diſciples continue in prayer, tarry at Ieruſalem the Church, or Viſion of peace waiting for the comming of the holy Ghoſt from aboue?

Luk. 23. 27.

Luke 14. 1.

Acts. 1. 4.

6 The more we loue Chriſt, the more we meditate of his loue: where our treaſure is, (that is, the thing we moſt affect) there are alſo the cogitations of our hearts, what greater treaſure then Ieſus Chriſt, the very

very Mine where doe lye millions of treasure the great stocke imployed for our vse. On whom should we rather bestow our hearts then vpon him who is the ioy of our hearts? or whereto ought wee rather to imploy our best labours, then where the best reward of our labors is had, and to hold him as Iacob did the angell, not letting him goe vntill hee bleſſe vs.

7 But to come to that which concernes the direction of christian life, where in the whole world shalt thou sooner finde true humility, perfect charity, obedience, patience without example, feruent prayer with many coadioyned and allied vertues, then in the life of him who was the Lord of Vertues? Consider how humbly hee behaued himselfe in the world, how fellow-like with his Apostles, how mercifull hee was to the poore and distressed, who seemed his speciall family: hee despised none, although leapers: hee flattered none though neuer so glorious: free hee

Ioh. 17. 4

was from the distracting cares of the world whose care was his Fathers will, and mans good: how patient was he in bearing reproaches, how gentle in his answeres, thereby to cure and salue the enuy of his aduersaries.

Thou hast (O Christian soule) saith S. *Austen* in the life of Christ, a most heauenly medicine to helpe all thy defects, what pride is there that his Humilitie doth not abate? What anger that his gentlenes doth not lenifie? What couetousnes that his pouerty doth not salue? What heart is there so benummed, that his loue doth not inflame? in euery way here we behold what to immitate, what to admire: heere wee learne, what to flie, what to follow.

Aug. de ver. Dom.

Where shall we finde the misery of man better salued, the goodnesse of God more manifested, loue and grace more inlarged, then in meditating of the life of Christ? Where is there in the world a meane to auoide sinne, better learned then in his

his life, who was without sinne?

8 The louing Captaine would that the souldier sometimes behold the wounds receiued in his behalfe, thereby to take comfort and courage. The Martyr calling to mind Christ crucified vpon the Crosse, endureth trying and frying flames of greatest persecutions so patiently, as if the soule exiled from the body by a diuine meditatiõ, both body and soule were in part become senseleſſe and made to liue not where they liue, but where they loue, that is to say, in Christ.

This made the holy men of God so full of deuotion, so great Despisers of the world as they were: their chiefest care was to care for a time to come, their continuall meditation was the mysterie of humane redemption and the accomplishment of their hope in another world. *Festus* thought Saint *Paul* had ouerstudied himselfe, when the Apostles mind was fixed vpon the greatest mysterie of the Passion and Resur-

Acts 26. 4.

rection and iudgement to come. Had *Festus* known the depth of this, he would haue thought the Apostle to haue beene learned indeede, and himselfe might haue bene learned also vnto saluation.

Againe when we behold Christ in his passion, we see innocency suffering for sin, humility induring torment for pride, righteousnesse for vnrighteousnesse. What charity was that, which admidst so many paines, besought God for pardon to the causers and actors of his woe? What silence was that, which vnto false accusers answered nothing? What Loue was that, which was prodigall of life for his friends, nay for his very enemies? Neuer was there any such loue, as the loue of the Son of God.

Ioh. 19. 10.

9 We should often call to minde the life of Christ: but when labours and troubles come, when by calamities we feele, that wee haue offended, when we fall to hunger, wee ought to thinke of Christs fasting:

when

when wee are tempted, we ought to thinke of his leading into the wildernesse: to be tempted, when wee suffer reproaches, we ought to call to minde his milde suffering reproaches, and lift vp our hearts to heauen, and our soules to him who bare our infirmities: and therefore we hope will in mercy respect the case of the miserable of whom wee may say with the Prophet, *Whom haue wee in heauen but thee.* Heb. 4. 15 14. 15 16

10 Some are not a little delighted to reade the Liues of the ancient worthies of the world, as of *Iulius Cæsar. Scipio, Alexander*, and such other, but these may sooner delight the fancie, then instruct the soule, Come wee to the life of Christ. *Salomons* wisedome was but ignorance in respect of his. *Sampsons* strength but weakenesse. *Asaels* swiftnesse, dull slownesse. *Methusalems* age, not a day compared with his eternitie, or that felicitie which he giueth to his people: all their glorie was but froath, all their pompe was but

miserie

miserie to his glorie, who vanquished when he was conquered, and ouercame Death when hee suffered death, subduing the Prince of darkenesse with all his power, and with a fewe meane men, made a mighty conquest ouer the whole world, by a force in outward shew, clean contrary to all victory, to wit, by his word, which in the sight of the world seemed feeblenes.

What heart is moued at his maruelous workes done for the children of men? Who would not celebrate vnto the Lord a sweete Sabboth of Meditation, and hither bring all his prayers & praises? surely wee will do little for him, who hath done so much for vs, if we keepe not, at least a remembrance of so many graces, and of so many mercies bestowed vpon vs: Should wee be wearie to meditate of his life, who was not wearie to doe and suffer so many things, to restore vs to eternall life?

11 God saith, *Delicię meæ cum filijs hominum.* My delight is to bee Pro. 1. 31

with

with the sons of men. And the godly say, *Delicia nostræ cum filio Dei.* Our delight is to be with the Son of God. S. *Hiereme* writeth of certaine holy women so deuoted vnto diuine meditation, *Vt caro esset pene nescia carnis*: that flesh (saith he) almost forgate it was flesh: They did so dwell in the contemplation of Iesus Christ, that they seemed in place onely remote, but in affection to ioyne with that holy company of heauen, there beholding in that splendent Theater, the King of Kings sitting vnder the state of glorie. *Hiero. in regula sanctimo.*

The Athenians erected a place called *Asylum*, whither the poore and distressed repairing, might find refuge. How God hath exalted our Lord Iesus vnto the right hand of his throne in glory, and there for his sake erected an *Asylum* of grace, whither all sorrowfull and afflicted mindes repairing, may pleade priuiledge, and a satisfaction against sin, hell, death, & the diuell: saith in him doth tell vs as much. When the accuser

cuſer of the brethren doth lay a remembrance of their ſins vnto the charge of Gods choſen, and thereby ſeeketh to caſt them downe by diſpaire: by and by, they flie to meditate of Chriſt his loue and how all-ſufficent a ſacrifice he was for the ſatisfaction of their ſinnes, and how ready he is to imbrace in the armes of his mercy and couer vnder the ſhadowe of his wings, all that cry & come vnto him. Chriſt is called a rock, and in times of diſtreſſe, men were wont to hide themſelues in rockes.

1. Cor. 10.

The loaues which Chriſt tooke in feeding a multitude, were but few in number, but when he brake them and diſtributed them, they did exceedingly increaſe and multiply.

The life of Chriſt when at firſt we conſider the ſame, it ſeemes not ſo much, but falling to meditate there vpon, and to diſtribute it as it were amongſt faithfull beleeuers, it increaſeth ſo wonderfully, as wee can truly ſay with them in the Goſ-

Mark 6. 38. Luke 9. 16.

pel,

pel, *We neuer ſaw it after this faſhion*: in effect, we neuer thought it ſo admirable.

13 Laſt of all, how mindfull I pray you ſhould we be, to meditate of Chriſt, not only in reſpect of the time paſſed, but chiefely for the time to come? This was in Saint *Paules* thought, when hee thought of his departing hence deſiring to be diſſolued and to be with Chriſt. *Iacob* leauing the world, his minde was vpon *Shiloh*, or on him whom God would ſend, when he ſaide, *Expectabo ſalutem tuam*, Lord I will waite for thy ſaluation.

The law was a ſhadow of good to come, this good was Chriſt: when the Sun is behind, the ſhadow is before: when the Sun is before, the ſhadow is behind: ſo was it in Chriſt to them of olde, this Sun was behind, and therefore the law or ſhadow was before: to vs vnder grace the Sun is before: and ſo now the Ceremonies of the Law, theſe ſhadowes are behind, yea they are vanquiſhed

quished away: *Iosuah* succeeded *Moses*, Christ the Law: *Moses* dyes, *Iosuah* leades the people, *Iosuah* brings the people ouer Iordane, which *Moses* could not doe. God tooke *Moses* into a better Canaan. The fathers did eat *Manna* in the desart, we haue the bread which came downe from heauen. The old testament, saith S. *Austen* it was *nouum involutum*, the new involued: the new, it is *vetus explicatum*, the old explained: in the ninteene of Saint *Luke*, those that went before, and they that followed after, they all sang, *Hosanna to the Son of God.*

1 Cor. 10. 1.

In blessing their posterities, the Patriarckes mentioned the promised seed: so comforting the distressed, the Prophets fortolde the Sauiour to come: all their solemne sacrifices, were but Figures and signes of some excellent subiect; their many Hymnes and diuine songs were reioycings at his comming before he came: in their highest Deuotions, nothing was more mentioned, then

that

that God would respect his people, and *Abraham* to whom in mercy, the multiplying of the same mercy by the promised offpring, was mentioned: So by this we see the faithfull all along, minded nothing more then him, in whom all the Nations of the earth should be blessed.

16 For beleeuers vnder grace, surely they ought to be so addicted to meditate of him, who wrought the worke of their redemption, who as they are conducted in their spirituall iourney to the Holy land in heauen, not by a pillar of cloud, as the Israelites, but by him that sittes aboue the clouds: so their hearts should be repleniſhed with an inceſſant reuoluing of his loue, seeing their faith is confirmed by a continuall consideration of his merits, their hope by a remembrance of his promises, their thankefulnesse by calling to minde his benefits, their fortitude by contemplation of his assistance, their liues directed by his life, who was the mirrour of the world

Exod. 13 21.

world for perfection and true holynesse: and the Prophet *Esay* saith,
Esay 30. 21. *This is the way, walke in it.*

CHAP. 2.

That the life of a Christian should be passed ouer in this world, in an holy and vertuous conuersation.

THerefore saith S. *Austen*, hath God giuen vnto euery one of vs, of Christ, to be called a Christian, that in our Name we should euer-more retaine a perpetuall memorie of Christ, from whom wee are called Christians.

He is not a branch that draweth not some iuyce from the roote, nor hee a Christian that hath not some resemblance of Christ, from whom he is called a Christian. It is the manner of Princes and Gouernors, forthwith vpon their inuestures, to places of greatest dignitie, seriously to recount with themselues to what authority amongst men God hath called them, what to doe, how to gouerne,

gouerne, and in concluſion, which way to demeane themſelues like themſelues: that is to ſay, anſwerable vnto their name and calling. This care we find to haue beene in King *Salomon*, who in regard of the dignity wherunto God had called him, beſought God before riches & honour, to giue him an vnderſtanding heart. No leſſe care ſhould euery Chriſtian man and woman haue, whom God hath in mercy called to the eſtate of grace, a calling of excellencie, no leſſe care I ſay, ſhould they haue of their conuerſation, to ſitt downe and conſider for what cauſe they were redeemed, to what end, what will one day be required at their hands, vpon his returne by him that did ſend them thither, and preſerued them whilſt they were heere. 2. Ch. 1. 20.

2 When *Naaman* the Syrian was healed of his leproſie by the power of Almighty God, to acknowledge this benefite, well the knees of his bodie might bowe in the houſe of 2. Reg. 5. 18

Rimmon

Rimmon a falſe God, yet when as he came there, he made a ſolemne vow, the knees of his ſoule ſhould bend to the true God, whom hee perceiued to haue done him good.

Math. 8. 15. When *Peters* wiues mother perceiued ſhe was cured of her Feauer, ſhee roſe vpp and miniſtred vnto Chriſt. When the people ſaw the care of *Ioſhuah*, which he vndertook to bring them into the land of Canaan, they all ſaid as it were with one heart, *O Ioſuah, all that thou commandeſt vs we will doe, and whither ſoeuer thou ſendeſt vs, we will goe.* We haue receiued greater cure then *Naaman*, or then *Peters* wiues Mother did: ſome bending of our hearts, ſome miniſtring vnto Chriſt ſhuld be remembred, and let our *Ioſhuah* haue his due, who leads vs vnto that euerlaſting Canaan, that is aboue in heauen.

Ioſhua 1. 6.

2 When *Zachary* mentioned the loue of God, what hee had done in viſiting and redeeming his people, in raiſing them vp a mighty ſaluation

Luke 1. 75.

tion, in deliuering them from the hands of their enemies, he consequently annexeth the end of all, and what they should now doe to God, to wit: *Serue him in holines and righteousnes all the dayes of their life.* Luke 1. 74.

The Apostle S. *Paul. Tit.* 2. 11. sheweth vs this reflexe of dutie arising from mercie receiued, in expresse words, *The grace of God* (saith he) *hath appeared, that bringeth salvation vnto all, and teacheth vs that we should denie vngodlines and worldly lusts, that wee should liue soberly and righteously, and godly in this present world, looking for the blessed appearance of the glory of the mighty God, and of our Saviour Iesus Christ.* Thereby shewing our first entrāce into grace, and therewith the workes of grace, and then in order the appearance of glory. The workes of grace, negatiuely and affirmatiuely: Negatiuely, teaching to denie vngodlinesse: Affirmatiuely, teaching to liue soberly to our selues, righteously to our neighbour, holily to God. For Titus 2. 11. 12.

what

what elſe doth grace require, but the workes of grace? therefore wee beſeech God, that we fall not among theeues, as the man that paſſed betweene *Ieruſalem* and *Iericho*, which would ſpoile vs of this precious garment, and the true vſe thereof.

Luke 10 30

Pſal. 19. *Lord* (ſayth *Dauid*) *keepe thy ſeruant from preſumptuous ſinnes, that they get not the dominion ouer me.*

3 What ſhould the children of light haue to doe with the works of darkenes? What ſhould Chriſtians walke according to the fleſh, who are by Chriſt their redeemer regenerate, and borne anew, for to liue according to the ſpirit? *Alexander* (ſaith *Quintus Curtius*) willed that the Grecians and the Barbarians ſhould be no longer diſtinguiſhed by garments, but let Grecians (ſaid he,) be knowne by their vertues, and Barbarians by their vices. *quod Greci impure viuunt* (ſaith S. *Chryſoſtom*) *non eſt mirandum.* It is no meruaile that Grecians liue impurely, but that Chriſtians ſhould liue ſo, who

Luke 16 18. Rom. 13. 12.

are partakers of so great graces of God, this is worse: yea, worst of all, yea intollerable.

4 When Almighty God had brought his people from the Oppression of *Pharaoh*, and that they were now towardes a land which should flow with milke and honey, *Moses* soberly aduiseth the people after this manner, *And now Israel, what doth the Lord require of thee?* (& therfore he doth require somewhat of thee) *euen that thou serue him.* If he be *Deus tuus*, then must he haue *adorationem tuam.* Is he thy God? then will he haue thy worship. He is thine in mercy, be thou his in duty. Deut. 10 12.

S. *Peter* aduiseth the dispersed Iewes and conuerted Christians to walke as the children of God, Why? *because God had called them to an admirable light.* S. *Paul* resembling the time of the Law vnto the night, by reason of the darke mists, and figures thereof: (*the night is past, the day is come nigh,* saith the Apostle) and the state of Grace vnto 1 Pet. 2. 10. Rom. 13. 12.

the

the day, which is a lightsome time: what followes who are thus & thus called, *let vs cast away the workes of darknes, and put on the armour of light.* All which, as it inferreth a dignity in that we are called: so with all a dutie that is required of vs.

A small sinne in the world, is notwithstanding great, in one profes-sing Christ.

Bern lib. 2 consid. ad Eug.

S. *Bernard* thought it a thing prodigious in nature, for any one to haue the first place, and the lowest life, a high calling, and some abiect course of liuing: because the calling to place of Dignitie, doth challenge vnto it selfe greater sinceritie of life then is looked for in others of meaner condition. *Qui dicit se manere in Christo*, saith S. *Iohn* 1. 2. *debet ambulare sicut ille ambulauit*, Hee that saith, hee abideth in Christ, ought to walke as he walked, looke whom any one doth serue, his liuerie he weareth to the viewe of the world, what a madnesse is it for any to boast himselfe to be a Christian, and

and to tread vnder his feete Christ his precepts? *Quid prodest* (saith Saint *Austen*) *vocari quod non es?* What profiteth it thee to be called the thing thou art not? To beare the title of a Christian, and to be in action nothing leſſe? To be a Christiã in name, but not in deede? To be a nominall, and not a reall? To ſeeme, and not to be? To haue the voyce of *Iacob*, but the hands of *Eſau*? One thing in ſhew, but another in ſubſtance? What doeſt thou (ſaith S. *Cyprian*) ruſh in with a blind heady zeale; thou knoweſt not whither, nor how, extinguiſhing peace and charity, the true lights of a Christian life? Certainely vices, they are as blemiſhes in the face of Christian profeſſiõ. Zeale without knowledg. is a blind ſacrifice, and knowledge without zeale is a maimed ſacrifice, neither blinde nor maymed ſhould be offered to God. Let Christians be, what in deede they be, an holy people to God. What is a Christian? ſure a diſciple of Christ then whom

Aug. de vit. Chriſtiana.

Cypr. de zelo & liuo.

there is not a greater teacher. What is a Christian? one who thinketh rightly of God, and worshipping him truely, whom truely he knoweth: what is a Christian? one, then whom none is more laborious to serue God in the world, none more happy in the world to come.

5 *Aulus Fuluius* perceiuing his sonne gotten vp vpon the wings of pride, and associating himselfe with *Cateline*, that fire-brand of the Common-wealth, comes and takes him aside, and schooles him after this maner: *Thou vnthrift, haue I brought thee vp for such an end?*

When we find our affections inclining to foule desires, let vs say vnto our soules, as *Aulus Fuluius* said vnto his sonne: *Is this the end why God hath giuen vs our being, and well being? Were we redeemed from sinne, to continue in the lusts thereof? Were wee freed from the seruitude of the world to become seruants againe to the world, being so bad a Lord?* Why were wee redeemed vnto good

 works?

workes? (should so great a price bestowed for vs, be cast away? God forbid.) Let vs consider that two principall parts there are of our Christian profession, Faith, & good life: Faith is the foundation, good life is the building that is laid vpon this foundation.

Let vs call to mind our adoptation whereby we cry *Abba, Father*: if God be our Father, then must we remember what hee requireth, ἅγιοι γενέσθε ὅτι ἐγω ἅγιος εἰμι, be ye holy, for I am holy (saith God:) the duty of the child is the fathers honour. Wee are resembled vnto the branches, and Christ vnto the Vine, *Euery branch that beareth not fruite*, that is, good life, *the Husbandman*, that is God, *taketh it away*. It is a glory to the vine, when the branches bring forth good grapes.

1 Pet. 1. 16.

Ioh. 15. 2

Wee are compared vnto fruitfull trees *planted by the waters* or pleasant streames of Gods graces, and therefore should bring forth fruit in due season. We may remember the

Psa. 1. 3.

curſe of the Fig-tree that bare leaues
Mat. 21. 19. onely, ſome ſhew onely of fruit, and that ſentence denounced againſt the other tree, that bare no fruite at all, *The Axe is laid to the roote of the tree, every tree that bringeth not forth good fruit, ſhall be cut downe and caſt into*
Luke 3. 9. *the fire.* The Axe, Death: the cutting down, the execution of Iuſtice: the caſting into the fire, the ſentence of iudgment. *Now is the Axe*, there will be a now: *the Axe*, not a rod: *to the roote*, not to the branches: *caſt into the fire*, & ſo there is ſomewhat more then a cutting downe.

Dan. 4. 19. *Daniel* ſaid vnto *Nebuchadnezer*, which Iohn the baptiſt in effect ſaid vnto euery one that is fruitles, *This*
Mat. 7. 17. *tree is thy ſelfe.* But for the good tree which bringeth forth good fruite, it ſhall be like the greene Oliue, planted by the houſe of God. *Such a one*
Iere. 17. 8. (ſaith Ieremy) *ſhall be as a tree that ſpreadeth out her rootes by the riuer, and ſhall not feele when the heate commeth, but her leafe ſhall be greene and ſhall not care for the yeare of drought,*

neither

neither ſhall ceaſe from yeelding Fruit. But the end of the fruitleſſe trees are to be cut downe. Apoc 10.

And thus, as the negligent are reſembled to a barren heath, which though it hath heate and moyſture from aboue, remaineth ſtill bare, & or to trees twice dead &, plucked vp by the roots: as vaine profeſſors are compared vnto Trees which beare leaues: or at leaſt Fruite goodly and pleaſant to the eye: like the Apples of Gomorah, which are gone ſo ſoone as you touch them: ſo are the religious and truly deuoted to the worſhip of God moſt fitly likened to good and fruitfull trees, grafted vpon the true ſtocke Chriſt Ieſus himſelfe, planted in that Vineyard, whoſe keeper is the Lord of hoſts, and lookes for at their hands better then wild grapes Iſay 5. 1

6 In the Acts of the apoſtles. we read, that the Diſciples at Antioche were the firſt who were called Chriſtians, a name of great ſanctity, taken from anointing, a ceremonie Acts 11. 26.

vſed among the ancient people of God, vpon none but thoſe whom they counted holy: and had an holy calling, as Kings, Prieſts, Prophets, and therefore Chriſtians ſhould be as Iohn the Baptiſt, whoſe name was holy, whoſe teaching was holy, whoſe Life was holy, all agreeing in one. He was a burning light, not only burning, ſaith S. *Bernard*, as zealous in feruency, but a light alſo as conſpicuous in charity.

Bern. in nat. Iohn

But whence (ſaith *Iſidore*) haue wee this title? euen from Chriſt, are we called Chriſtians, ſurely a great prerogatiue; he hath graced vs with his owne name, cleanſed vs with his owne bloud, and called vs to bee a people holy vnto himſelfe.

The Apoſtle ſaith, *That wee are bought or redeemed with a price*: if it bee ſo, then are wee his, who hath paide our ranſom, and conſequently are bound to doe his will willingly, who hath bought out our freedome. *Wee are not debters* (ſaith he) *to the fleſh; to whom then?* Wee are debters

1. Cor. 6. 20.

Rom 8. 12

debters vnto the Spirit. *Sarah* saw *Ishmael* playing with *Isaac*, and shee said vnto *Abraham*, *Put away the bond woman with her sonne:* It is not safe for the soule to be dallying with the flesh, cast off the bond woman & her off-spring or desires: the playing of *Ishmael* with *Isaac*, which the holy ghost by the Apostles calleth a persecution. One saith: *This body of ours will not let vs bee right Philosophers*: but sure it is, this corrupt nature of ours vnlesse we did represse the affections thereof, it would not suffer or permit vs to be right Christians. Gen 21. 10. Gal. 4. 29

There is a serpent within vs, saith *Macarius*, that will entice with an argument *a iucundo*: the forbidden tree is most faire, forbidden pleasures, forbidden wayes are most delightfull. Had we (saith Saint *Bernard*) stoode by, when *Adam* was betweene the perswasion of his wife, and the precept of his God: when one said, *Adam* eate, and the other, *Adam thou shalt not eate*, would wee *Macar. hom.*

not haue cryed out, and ſaid: O *Adam*, take heede what thou doeſt, the woman is deceiued? The counſell wee would giue to *Adam* let vs apply to our ſelues and neuer hearken to the counſell of the fleſh, which as another Euah, will drawe vs from our obedience to our God.

Ephe. 4 22. The Apoſtle calleth the deſires of the fleſh deceiueable, becauſe they deceiue, and whereas other ſins are mentioned by one name, this of the fleſh is mentioned by many: as adulterie, fornication, vncleannelle, wantonnelle: all theſe ſhew how vile it is. It is ſaid, flie from ſin as from a ſerpent, but of all ſins flie fornication, ſaith the holy ghoſt; for this ſerpent ſtingeth to death. He that will eate ſo often as hee is tempted by hunger: he that ſtrikes ſo often as he is tempted by yre: he that will commit the ſin of Fornication, ſo often as hee is tempted by ill motions: what hath hee (I ſay) not of a Chriſtian man, but of a man, except the Name? to follow ſenſualitie, it is plaine beſtiall.

Two

Two things there are carefully to be conſerued of a chriſtian, *conſcientia & fama*, his conſcience and his report: his conſcience to God, and his report to men. It is not ſufficient ſaith Saint *Ierom*, to ſay, *Sufficit mihi conſcientia*, I care not for report ſo I haue a good conſcience. The apoſtle giues another rule, *Procure things honeſt before God and in the ſight of all men.*

7 But is it credible that Chriſtian profeſſion ſhould euer put on maſking attire, and play her part on the ſtage putting on *the cloake of malitiouſneſſe* as Saint Peter ſpeaketh; & *the viſarde of holineſſe* as Saint Paul hath it? 2. *Tim.* 3. Or that thoſe who beare the name of Chriſtians ſhould endeuour like Iuglers, to caſt a miſt before the eies of the ſimple, worke diſſimulation in ſo fine a web, caſt ſuch gloſſe vpon corrupt dealing as if all were holy: like hotte Meteors in aire, which ſhoote and ſhew like ſtarres, but are indeed nothing leſſe? For theſe, deceiue

men they may, God they cannot: nay they may one day finde they deceiue themselues. If they spend one houre or two now and then in godly exercises, though all the weeke after they liue in contention and envy, they thinke themselues good Christians, these haue litle of Christianitie but the name.

In the Comedie of *Menander*, there is a *Hercules*, but not true *Hercules*: In the course of the world, there is a *Herod* that pretends worship, but intends the life of an innocent babe: there is an *Ahab* that proclaimes a fast, thereby to compasse *Naboaths* Vineyard: but all is not Golde that glisters.

1 Reg. 21. 12.

When children often see a liuely resemblance they thinke it some liuing creature, wise men know it to bee but a picture, much more God: he who knoweth all things knoweth what this is.

Rom. 2. 28. 29. *Hee is not a Iew which is outwardly a Iew: neither is that Circumcision which is outwardly in the flesh: but he is a Iew which*

which is one within, and the Circumcision is of the heart, not in the letter: whose praise is not of men, but of God. One man discerneth another by his habit, but God by his heart.

The Arke (saith *Origen*) was it pitched without onely? no but within and without. The *Kings daughter* (saith the Psalmist) *was glorious*: was this glory outward? no, shee was glorious within. The coat of Christ was without seame: the conuersation of Christians should be plaine and honest without dissimulation, or counterfeit shews of holynes. Behold saith our Sauiour of *Nathaniel* a true Isralite in whom there is no guile, for behold a true Christian. *Origen. in Numb.*

Let vaine boasters talke of profession so long as they will, and make religion (as they doe), a meere talke: vnlesse they shew deuotion to God, humble and charitable behauiour towards men, obedience to Rulers, loue to their equals, & meeknesse to their inferiors, are they right Christians?

ſtians? no verely. When one ill affected, was now about to be ſaluing his ſore Fingers; a certaine Phyſition perceiuing by his countenance, his Liuer was corrupt: My friend (quoth hee) firſt ſeeke to ſalue what is amiſſe within.

Mat. 20. 8. 8 At the end of the day ſhall it be ſaid, call thoſe diſcourſers? No, *call the laborers; giue them* the penny.

Iames 2. 18. S. *Iames* ſaith, *Shew me thy Faith by thy workes.* I am a mortall man, and cannot ſearch the heart. Haſt thou faith? let me ſee it by thy actions of life. Is it a liuely faith? Why, where life is, there motion is: motion is the ſigne of a liuing body, and holy conuerſation of a liuing ſoule. It was ſaid indeede vnto him that came vnto the mariage, *Amice*, friend: but if wee marke the ſequel, it was in effect ſaid, *Amice & non amice*, Friend in profeſſion, but nothing ſo in action: in Name but not in nature, *how camſt thou in hither, not hauing a wedding garment?* This wedding Garment (ſaith S. *Auſten*) is charity.

Mat. 22. 12.

When

When you see (saith Saint *Chrysostome*) the leaues withered, you may gesse the tree is not sound at the roote? Are we not rooted in faith, the bud, the leafe, the flower, the fruits is all from the roote. The fire so long as it is fire, it hath heate: and faith, so long as it is faith, it hath effects. Wherefore we must take heed that we deale not with our holy calling, as *Ammon* did with *Dauids* seruants when hee disguised them, and cut their garments in the midst. Let vs not separate those whom God hath ioyned together, a good profession, and a good conuersation good learning, and good liuing. A man, saith *Syrack* may bee known by his looke, & one that hath vnderstanding, may bee perceiued by his gesture: Nay, a mans garment, & therefore much more his life, declare what he is.

Chryso. in opere imperfect. ho 3.

2 Sam. 10 4.

9 Looke we into the liues of the former Christians, whose Remembrance wee honour in our very thoughts, & whose vertues we can-

not

not but admire, if we reade how they ſpent their time, wee ſhall finde that their whole courſe was a continuall exerciſe of their piety: they were iuſt in promiſe, they needed no other ſuretie but their word: they were moderate in diet, plaine in attire, keeping a *decorũ* in all their actions. They did not only with *Simeon* ſee Chriſt with their eyes, but alſo take him vp with them in their hands, and carry him about in their liues: wee are (for the moſt part) Chriſtians in ſhew, they were Chriſtians indeed: wee outwardly profeſſe ſome-what, but there is a heart within meaneth nothing leſſe: and yet wee will be called Chriſtians: they inwardly and outwardly were the ſame (he ſaid well that ſaid it) they were happy in reſpect of vs, who receiued with humility one vniforme faith: vpon this foundation they did build Gold and precious ſtones, that is, actions of good life: we are ſtill hampering and hammaring about the very foundation, and neuer

neuer ſettle our ſelues to worke.

Tertullian ſetting downe the hardeſt cenſure which the Chriſtians in his time, had from their greateſt aduerſaries, ſaith, that excepting they would not ſacrifice vnto their Idoles, their holineſſe was ſuch, as it made their very perſecutors to ſtand amazed at them & to cry out, What a miſerie is this, that wee are more wearie of tormenting, then theſe men are of enduring torments? Nay, it made the greateſt Emperors them-ſelues to feare poore Chriſtians, as *Herod* did *Iohn Baptiſt*, becauſe hee was a holy man, and one that feared God. *Tert. Apol.*

Saint *Baſil* affirmeth, that the very beholding of their conſtancy in ſuffering, made many Heathen men ſuffer with them. The deuout life of a poore captiue Chriſtian woman (as *Sozomene* writeth) made a King and his family to imbrace the faith of Ieſus Chriſt. And *Euſebius* ſheweth, that *Maximinius* the Emperour could not but wonder, to ſee how *De quad. Mart.* *Sozom. lib 7.* *Euſeb. lib. 8. cap. 8.*

how ſedulous they were in doing good, when their very enemies were conſumed with miſery, they tooke from their ſmall ſtore they had, to releeue them: They buried their dead, and neuer ceaſed to follow them with the workes of charity. They were ſo religious, ſo humble, ſo iuſt, ſo charitable, as they made great tyrants to giue out Edictes
Dan 3. with *Nebuchadnezer*, that none ſhould worſhip any other God, but the God of the Chriſtians.

Iulian the Apoſtata, writing to *Arſatius*, Biſhop of Capadocia, ſaid: *Chriſtiana religio propter Chriſtianorum erga omnes cujuſuis religionis mortales beneficentiam propagata eſt*: This ſame religion which they call Chriſtian, is ſpread farre and wide, by reaſon of the great benificence of thoſe whom they call Chriſtians to all mortall men of what religion ſoeuer. Whence we ſee, that the greateſt enemie of the Faith of Chriſt, could not but acknowledge the ſincerity of the former Chriſtians.

Merciſull

Mercifull Lord, to compare our coldneſſe with their feruency, our negligence with their induſtry, our faint loue with their burning charity, we ſhall finde ſuch oddes, as we may ſorrow to ſee our owne defects in this caſe. Calling to minde the learning of the ancient Fathers, wee may thinke they did nothing but read: ſeeing their works, that they did nothing but write: conſidering their deuotion, that they did nothing but pray.

10 How was God glorified in theſe? and how is God glorified in vs when wee truly ſerue him? To this end, Chriſt willed his Diſciples, that their light ſhould ſhine before men: and S. *Peter* exhorteth, that by our good works we glorifie God in the day of Viſitation: in effect, that we honour Chriſt by our Chriſtian behauiour, ſaith S. *Cyprian*, is to doe the will of God, which will is, that we haue *Stabilitatem in Fide, modeſtiam in verbis, in factis iuſtitiam, in operibus miſecordiam, in moribus*

Mat 5. 16.

1. Pet. 1. 2.

Cyp in Orat. Dom.

ribus disciplinam, cum fratribus pacem &c. Stedfastnes in faith, Modesty in words, vprightnes in action, in works mercy, in manners discipline, and Peace towards our Brethren. Ought not our vprightnes to be inwardly, because it is vnto God outwardly: and outwardly, because it is vnto the glory of God?

Iohn 13. 34. *By this* (saith our Sauiour) *shall men know that ye are my Disciples,* when he spake of Loue: which loue, is the accomplishment of the whole Law. Euery Generall in the field hath his colours, whereby hee and his Company are knowen. Loue is Christs banner, vnder which we all traine and keepe a seemly Christian march, following Christ our captaine, *& finisher of our faith.* Our enemies are the assaults of sin, & temptatiõs of Sathan: our weapons are the *shield of Faith, the helmet of saluation, the sword of the spirit. Our conquest is a Crowne of glory. I haue fought* (saith the Apostle) *a good fight, I haue finished my course, I haue kept the Faith:*

Heb. 12. 2.

Ephe. 6. 17.

2 Tim. 4 7.

henceforth

henceforth is laid vp for me a crowne of righteousnes.

11 Looke vp into heauen aboue, who are there reioycing? Who are now triumphant in glory, but those who were sometime millitant in the workes of grace? Who are now in that celestiall society of Angels, beholding the presence of God himselfe, but those who some-times liued godly in the world, and were pure in heart? Cast wee our eyes downward: to whom is that wofull dungeon of darknesse so often denounced, but vnto dissolute & loose seruants who neuer thinke of their Maisters returne, and the accompt which will one day bee required at their hands? The schoolemen doe well distinguish of a double punishment: the one *Damni*, and the other *Sensus*: the one of losse, & the other of feeling: of losse, when they lose for euer in glory, him whom they would not receiue so often offering himselfe vnto them: of feeling they would not endure the paine of a little Mat. 5.8.

tle repentance, and therefore ſhall ſuffer the puniſhment of eternall paine.

12 Of all Figures (ſay the Mathematicions) a circle is the moſt abſolute, becauſe the beginning and end concurre in one: ſuch is our holy conuerſation, which comes from God by grace, and ends in God by the workes of grace: all our actions are from him, as the beames from the ſun, as the ſmell from the flower, as the ſparke from the fire. The ſun is diſcerned by his beames, the flower by the ſmell, the fire by the ſparks from thence proceeding. God is ſeene in his Creatures, admired in his workes, but moſt glorified in his ſeruants the ſonnes of men.

Mat. 22. 20. We know there is in man, ſomewhat more then man, Chriſt ſaide vnto the Phariſes, when the Herodians ſhewed him a tribute peny, *Whoſe Image or ſuperſcription is this?* When we finde in our ſelues a moſt diuine and heauenly reſemblance let vs ſay, Whoſe image is this? me thinkes

thinkes wee cannot but reply, assuredly it is our heauenly *Cæsars*, and therefore giue wee vnto him the homage of our hearts, and if we haue a thousand hearts, let vs pay them all in tribute vnto him. The Angelles of Heauen, looke for vs, Iesus Christ himselfe, (the Lord of Angels) expects vs, whom he hath chosen to be heires of glory: should wee follow the world? then may we feare the punishment of the world. What is it to gaine a Farme with him in the Gospell, and lose Heauen? What is it to be married to the momentany pleasures of a simple life, and for euer and euer to bee diuorced from Christ? Luke 14. 18.

There are in the holy Scripture, promises laide downe of an happy state to come; to whom is this promised but to the godly? it may bee well applyed, which was misapplyed in the trial of the holy man Iob, *Wee doe not serue God for nothing.* As sure as GOD is God, the righteous shall receiue a reward. Wee know that

Philo de Fabrica. mundi.

that man is immortall, and that his happinesse is not heare, though that part which we see (saith *Philo* the learned Iew) be mortall and perish for a time, yet there is a time to come, when it shall be raised, and there is a part in man, which abides for euer, nay at the generall resurrection both parts abide for euer.

13 Children when they are young, loue their Nurses more then their true and naturall mothers: but comming vnto riper yeares, they then loue where they cheifly ought: we are a while addicted to the world, and lose our selues in the loue thereof, but vpon more mature iudgement, we see that God onely should haue our loue. It is the manner of some Nations (saith one) for the inferiour first to salute the superiour: and it is the custom againe of other countries, as a signe of benediction going downward, for the superiour first to salute the inferiour. This custome almightie GOD himselfe obserueth with Men: first, he saluteth vs

vs by his benefits, and then we salute him by our obedience: first he loueth vs as a father, then we honor him as children. Should wee with the fed Hawke forget our maister? or being full with Gods benefits, like the Moone be then most remooued from the Sunne, from whence comes all her light, and then by the interposition of earthly desires, become darke? Hath Christ done so much for vs, and should we seeme to bee carryed away into the land where all things are forgotten, and doe nothing in seruing him? God forbid. At that dreadfull day of doome, the greatest part of euidence, saith Saint *Cyprian*, that Sathan will bring in against careleſſe men is, the neglect of their dutifull seruing the Lord Iesus, when he shall say, O eternall Iudge, for these, I neuer benefited them, I neuer endured labor or trauile to redeeme them, and yet haue they followed me: I no sooner tempted them to euill, but they obeyed me; thou camest from heauen, and

Cypr. de opere & eleem.

and endured ſt many things in the world to win them, and yet they neuer followed thee, thou didſt ſhed thy moſt precious blood to ſaue them, and yet they would neuer worſhip thee: hitherto S. *Cyprian.*

14 Now can we then omit the performance of our Chriſtian duty? ſhould it be ſaid of holines, as it was once in another caſe, *Audiuimus famam: We haue heard report of ſuch a matter,* and ſo let it goe? will our Hip-worſhip ſerue the turne? the fooliſh virgins were found, with their *Sic dicentes, ſo ſaying*: but the good ſeruants ſhall be found with their *Sic facientes, ſo doing.*

Iob. 28. 22.

Mat. 15. 11.

Luke 12. 43.

Our *Iſaac* will not onely heare *Iacobs* voice, but *come hither my Sonne,* let me haue thy hands too, and then he giues a fatherly benediction.

Gen. 27. 22.

Iohn ſendeth his Diſciples to Chriſt, to know whether he were the Meſſias that ſhould come into the world, or they ſhould looke for another? The anſwer our Sauiour returneth, is this: *Tell Iohn what ye*

Luke 7. 22.

haue

haue heard and seene: what you haue heard onely? no, but heard and seene. He doth neither affirme nor deny, saith *Beda*, but would rather haue his workes testifie of him, then that he would testifie of himselfe. *Beda in Lu.*

He came from heauen to doe his Fathers will on earth, and wee here on earth, must doe his will, who is now ascended vp into heauen.

15 To comprehend many things within the circle of a short conclusion, the summe of all is. There is nothing more sweete, then to serue God. When *Pythagoras* heard a vicious fellow affirme he had rather spend his time in wanton company, then amongst these sowre Phylosophers: No maruaile said he, for swine had rather be tumbling in the mire, then laide in the cleanest places of all. Eccl. 23. 27.

There is no peace comparable to that which is wont to accompany the seruice of God. It is said of the *Dioscorides*, men liuing farre remote, yet professing Christian Religion,

that dwelling in the midſt of the ſea, yet haue they not the vſe of ſhippes: they liue with ſuch quiet and content in their eſtate, or without any deſire of ſeeking ſuperfluitie. *Who ſhall aſcend* (ſaith the Prophet) *vnto the hill of the Lord, but euen he that hath pure handes, and hath not lifted vp his minde to vanitie, he ſhall receiue a bleſſing from the Lord, and righteouſneſſe from the God of his ſaluation.*

Pſal. 24: 3, 4, 5, 6.

Nature hath taught the *Bombix*, or ſilke worme, prouiding before for her end, firſt, to winde her ſelfe all in ſilke, and then ſhe becomming white, and winged, is in ſhape of a flying thing, and ſo ſhe dieth. Let Grace leade vs in the ſame courſe, firſt cloathing our ſelues with that precious ſilke of Chriſt his merits, and then become white for innocency and holineſſe of life: and then with the winges of Faith and Hope, prepare our ſelues to flie to that heauenly repoſe of our euerlaſting reſt in Chriſt Ieſus.

CHAP.

CHAP. III.

That the end of a Christian life in following Christ, is endlesse felicitie in the life to come.

IF it be true, as most true it is, what soeuer things are written, they are written for our learning, then surely that of S. *Math.* 19 28. *Whosoeuer followeth the Sonne of God in his regeneration, shall sit in the throne of his glory.* The sitting then in the throne of Christ his glory, is the end of a Christian life, or of our following of him.

Infinite were it to shew how the Philosophers of old, as men in a winters night, amidst many strange and vnknowne wayes, doe runne and range, they know not whither: Infinite were it (I say) to set downe how they spent all their life poaring in the darke, (if we respect the light of grace) in seeking and searching out mans chiefest end. Some would haue it to consist in pleasure: but if

pleasure were mans chiefe happinesse, then beasts were happie: if sensuall life were mans end, then is he oft ended by his end. Some would haue it to consist in riches, in honor, prosperitie, and the like: but if that were so, then were man much worse then a clod of earth, because the end is euer better then those things which are tending to the end. Briefly, to sum vp the total of these distractions: if mans chiefest good consisteth in things mortall, then where becomes the felicitie of the soule, which is a substance immortall, as sundrie of themselues doe confesse.

2. To leaue these men in the maze of their own fancies, our Christian faith (blessed be God) teacheth vs to mount higher, and to behold another end, which cannot be worn out, and therefore is not subiect to feare: full of all happinesse, and therfore is able to satisfie our desires to the full. The difference then betweene those who remained in the foggie

foggie miſt of *Egypt*, & them whom God hath in mercie placed in the little land of Goſhen, is this: they to an vncertaine, but we direct all our actions vnto a moſt ſure and certain end: they hope for ſomewhat in ſhew, we ſomewhat in deed: they are about the delight of the ſenſe, we in the perfect contentment of the Soule in looking vp to thoſe ioyes whither all our endeuours doe ioyntly runne, as vnto the ſole period of all our being: well is that ſtate wherein nothing is wanting. *Peter* cried out, (and wee may all crie out with him) *Domine, bonum eſt nobis hic eſſe*, Lord it is good for vs to be here. Being freed from ſinne, we are made the ſeruants of God, our fruit is holineſſe, our reward is euerlaſting life. Let a Chriſtian but call to minde whereunto he is borne (ſaith the Apoſtle) or rather borne a-new, to wit, to an inheritance immortall, & it will ſoone rayſe him vp from earthly deſires.

Mat. 17. 4.

Rom. 6.

1 Pet. 1. 3.

3. Will you heare what the A-

postle saith (nay what he was not able to say) concerning the excellency of the end of man: *Eye hath not seene, eare hath not heard, heart cannot conceiue the things which God hath prepared for them that loue him.* The glorification of man is a state inexplicable, and therefore to enter into it were to wade into a bottomlesse Sea: Faith onely is the meane whereby we can approach, and see but the backer parts, as *Moses* in the cleft, when the glory of God passed by. Of things infinite (say the Philosophers) wee cannot but infinitely conceiue.

1 Cor. 6. 9.

Exod. 33. 22.

1 Ioh. 3. 2.

It doth not yet appeare (saith S. *Iohn*) what we shall be, but that happie time will come when it shall appeare, and then we shall be like vnto him: *At that day shall the iust shine as the Sunne in the kingdome of their Father.* A marueilous saying of Christ our Sauiour, and in humane sense almost incredible, that the children of God shall shine, and become as cleare as the Sunne: sure they shall

Mat. 13. 43.

not

not neede the light of the Sunne, who ſhall themſelues ſhine as the Sunne.

Here we are as the clouds, ſome higher, ſome lower, all goe to and fro: there ſhall we be as fixed ſtarres in the firmament of glory: here wee are fighting with enemies, there we ſhall be triumphing without enemies: here ſtriuing to ouercome, there ſecure with victory: here in action, there in contemplation: here in the way, but there at the end of the way.

4 The end now conſidered, the meane precedent vnto this end, remaineth to bee obſerued. For the meane, onely this: religion & piety is the way leading to a Chriſtian life: a Chriſtian life is the gate: whereby we enter into the confines of this ſanctuary: a carefull conſideration of our calling to the ſtate of grace, is the Porter that keepes good motions in, and alſo euill motions out.

For Religion and piety, let the E-

picure propoſe to himſelfe pleaſure, the Atheiſts plots and Caſtles in the aire: the Chriſtian hath where to reſt his ſoule, knowing that the end of his being in the world, was to ſerue God, and the end of ſeruing God: is to enioy endleſſe ioyes in the world to come. For it can not be, that hee for whom the world was made, but that he ſhould haue ſome further end, more excellent then the world, for the accompliſhment of which, he neuer ceaſeth, vntill he be there: as all naturall things tend vnto the center, and when they are there, they would not be remoued.

Lactant. de diuino præmiũ lib. 7. cap. 10.

5 In which courſe of a Chriſtian life; ſaith ſaint *Baſil*, there is a reward, a reward indeede: ὁ κατὰ ὀφειλημάτων ἐργῶν ἀποδεδομένον, ἀλλὰ καλὰ τῷ μεγαλοδώρῳ θεῷ: farre aboue the worke, and exceeding the deſert thereof, by reaſon of the magnificence of him that rewardeth the worke. A ſerious conſideration hereof cannot but encourage Chriſtians againſt all dangers that may occurre

Baſil in Pſal. 114.

occurre in purſuing this reward. When king *Alphonſus* was perſwaded as ſtories mention, not to attempt war for feare of imminent danger: I feare not danger (quoth he) for who hath euer attained victory without aduenturing dangers? Diſtruſt and feare of difficultie doth often diſſwade vs from the proſecuting and purſuing of this reward. If all difficultie ſhould diſmay vs, then how ſhould wee attaine our hoped end? For who hath euer attained the ſame end, ſince the foundations of the world, without labour and difficultie. Chriſt himſelfe went not vp into glory but firſt he ſuffered paine.

One being asked, whether hee would be *Socrates* or *Cræſus*: the one an induſtrious and painfull Philoſopher, the other a man flowing in all abundance: anſwered, that for this life, he would be *Cræſus*, but for the life to come, *Socrates*: thereby ſhewing, that here rich men are happy, but here-after good men are happy: now of the two, future happineſſe

is the better.

For the attaining of this happy end, the Christian must apply himselfe to obserue the meanes precedente vnto the same. When our Iohn 9. 11. Sauiour Christ cured the blind man in the Gospell, his least touching, nay his word onely was sufficient to haue restored his sight: yet to shew how he required industry, the blind man must goe and wash at the Poole of *Siloam* Yea it is obserued by the learned, that our Sauiour for the most part neuer cured any man, but he straight way inioyned him some duty: as to the Leapers, *Goe shew* Acts 27. 41. *your selues to the Priest*: To another, *Giue God praise*: to a third, *Sin no more*. Saint *Paul* the Apostle had receiued by diuine reuelation, that none with him in the shippe should perish: what then? must all be secure and willfully cast themselues into the sea? No, that were to haue tempted their preseruer: but when the case so requireth, euery one must endeuour himselfe for to vse the meanes

meanes ordained to ſaue his life. We are all bound for heauen, and wee ſaile in this mortall life with contrary winds, ſometime there is a tempeſt and anon commeth a calme: the one is ready to make vs doubt of God by impatience, the other to forget him by ſecurity. Therefore, foure principall vertues wee muſt euer exerciſe in this paſſage, *The loue of God, the hate of ſin, the hope of mercy, and the feare of iuſtice*, which ſhall euer guide vs in a right Chriſtian courſe vnto our end: all the way meditating, that God is an Ocean ſea of infinite goodneſſe, and that of this, hee firſt created the world: by this, he ſtill guideth it: by this, hee ſuffereth many iniuries offered to his moſt ſacred name, by this hee cauſeth the Sunne to riſe vpon the good and euill, by this, hee maketh the raine to come downe vpon the iuſt and ſinners, by this hee hath ordained man ſo many meanes and helpes to come vnto him: and laſt of all, by this he would not be alone

in

in a ſtate of high excellency, but hath vouchſafed his creatures, *Men and Angels*, to bee partakers with him, and in a manner conſorts of his glory. Could euer man ſo much deſire his owne good, as he is now brought vnto by the goodnes of his GOD, oh the depth of the wiſedome of the riches of the mercy of God!

7 Now all this conſidered, who is able ſufficiently to expreſſe the dignity of our Chriſtian calling, the end whereof is ſo ioyfull? All the labours of a religious life are no way comparable vnto the excellēcy hereof, our faſting, our praying (the cheife matter wee are to attend) our ſeruing of God, is the beſt time beſtowed of all. Things of the world are ſubiect to mutability, ſtrife, diſcord, enuy, but the time will come, when the ſheepe ſhall no more feare the Wolfe: the glorification of man in the life to come is ſuch, as he ſhall crie out with *Dauid*, *Lord, what am I, that thou haſt brought me to this?*

2 Sam. 7. 18.

8 Next conſider we what happy-

neſſe

neſſe doe they loſe, that neglect ſo great a price propoſed vnto them, for the vaine pleaſures and ſenſuall delights of a ſinfull life? It is ſaid of one *Lyſimachus* who being in battel againſt the Scythians onely to ſatisfie his appetite, and procure a little liquor to ſtay his thirſt, gaue himſelfe ouer into his enemies hands: when he was now leading away captiue to perpetuall miſerie, he then began to acknowledge in theſe words his owne folkie: O (ſaith hee) for how little pleaſure, what liberty, what felicitie haue I loſt? ſeeing his Coūtreymen to returne home with ioy, and himſelfe haled along by his enemies to remaine in miſery.

Oh, that men would conſider *Lyſimachus*, his caſe, and not looſe their eternall Libertie, for ſome momontanie and fading delights: what a wofull caſe will it be, to ſee themſelues leading vnto that rufull ſeruitude, and to behold the Seruants of God, going in triumphant manner to reioyce, and to liue with him

in

in Glory? Wherefore leauing all alurementes of this transitorie life, let Christians cheerefully goe forward to the price of the high calling in Christ Iesus, knowing that *the triall of their Faith* (as Saint *Peter* saith) *is much more precious then gold that perisheth, though it bee tryed with fire, that it may be found to their praise, & the honour and glory of God, at the appearing of Iesus Christ, whom hauing not seene they loue: in whom now (although they see him not) yet doe they beleeue and reioyce with ioy vnspeakable and glorious, receiuing the end of their faith, euen the saluation of their soules.* The Mother of *Lemuel* exhorted her son, not to bee won with the Vanities of the world. Wee are of worth, who are reserued to so happye an end: therefore let vs resolue with Iosuah, *I, and my house will serue the Lord.*

Phil. 3. 14

1 Pet. 1. 7.

Pro. 31. 1. 2.

Iosh. 24 15

That there is an estate and condition of felicitie in the life to come, none will deny, vnlesse hee denie God: that this estate and condition is man his end, wee know and cannot

not but know.

To conclude then, the end of a Christian life, is not as *Anaxagoras* dreamed of the life of man, to behold the heauens, but to liue in heauen. The dead in Christ, shall rise, then wee which are aliue and remaine, shall be caught vp together with them in the clouds to meete the Lord in the Ayre, and so shall we euer be with the Lord. 1 Thes. 4. 17.

CHAP. IIII.

That our best direction to liue Christianly, is to follow the example of Christ our Sauiour, who was not onely a sacrifice for sinne, but also a most perfect pattern for imitation.

ALthough the cheife, and principall end why God sent his Sonne into the world, was that man might be redeemed; yet conuenient was it also for man to haue proposed vnto him the example of his Redeemer, wherefore saith *Leo*, that man (meaning Christ) oughe for to

to be God, to bring a remedie to man fallen, and that God also ought to be man, to propose vnto man an example of liuing, so hee was to bee both God, and man. Now then our Sauiour Christ, as he was God, he is the obiect of our Faith: as man, an obiect of life. As he gaue himselfe vnto the Father a sacrifice, by whom we were redeemed, so did he exhibite himselfe vnto vs beleeuers an example of holines, of whom hee will be followed: for he pleased God by his sacrifice, and bound man in duty by his example. Therefore he was the sum of the Law and Gospel, the Law teaching vs what to doe, the Gospel what to beleeue: so in Christ, both beleeuing and doing concurre in one. The scope of the Law, was the auoiding of sinne: and of the Gospell, a satisfaction for sin: the law driues vs to grace, and grace enableth vs to pleade in Christ a satisfaction of the law. The law saith, he that sinneth shall die: the gospell saith, if we sin, we haue an Aduocate with

with the father, and a good Aduocate doth often helpe a bad cause.

To shew in the first place, that hee was a satisfaction for sinne, it is an axiome so generally receiued on all parts, as all Christians in a manner ioyne hands in this, *Sanguis Iesu, The bloud of Iesus cleanseth vs from all our sinnes.* This is a sure confession of faith, vpon which wee stay as the house vpon the foundation: *Adam* did eate the Apple, Christ payd the price, and a deere price was it. 1 Iohn 1 7.

The woman in the Apocalyps signifying the Church, she was clothed with the Sunne: this clothing was the righteousnesse of the Sun of God. Our righteousnesse (saith S. *Austen*) where is it? It is his righteousnesse that must do vs good: *Sufficit ad iustitiam* (saith S. *Bernard*) *solum habere propitium cui soli pecaui*: It sufficeth for my iustice onely, to haue him reconciled vnto mee, against whom onely I haue sinned: yea, saith Saint *Ierom*, when we confesse our sinnes, which wee cannot but *Bern. Epi. 119.* *Ier in dial cont. Pelag.*

but doe, when we remember them: our righteousnesse consisteth not in merit, but in mercy. Men may argue and tosse matters too and fro speaking this or that of merit, but come we to the touch, open the closet of the conscience, and aske what is deserued, then the case is altered. The learned in the schooles, may debate the question, *pro & contra*, but come to their deuotions, and there wee finde all meriting ascribed only vnto mercy. Aske what is to be done of others, happely one thing may be answered: but aske in good earnest what they thinke of themselues, they will tell vs of another.

Duran. li. 2. dist. 88. quæst 4. Th. Adue. Gen. li. c. 44.

One of the greatest Clarks that this age hath had in matter of Controuersie, when he had long discoursed of the controuersie of Iustification, and therein left neuer a stone vnturned, towardes the folding vp of all, hath these words: *Tutius est obliuisci meritorum, & in solam Dei misericordiam respicere.* It is more safe to forget merites, and to looke onely vnto

Card. Bel. lib. 5. de Iust. cap. 1.

to the mercy of God. So, when men haue wearyed themſelues in matters of doubt, they finde (O holy Chriſt) that thy onely merites muſt ſtand them in ſtead: comming for a bleſſing, we muſt haue our eldeſt brothers garment, as Iacob had.

2 To proceede then, as Chriſt was a ſacrifice for ſinne, ſo alſo was he an example of Chriſtian-like liuing; a condition of life he vndertooke amongeſt men, which hee choſe firſt of all to redeeme man, which he could haue accompliſhed by one death only, then that by that courſe of life, hee might propoſe vnto men an example of liuing, and that as hee redeemed them from the tranſgreſſion of *Adam*, ſo he might alſo drawe them from the manners of *Adam*. Therefore did our redeemer ſay the one, repaire man, that being redeemed hee might learne how to adhere to God, and to liue worthy of his redeemer, & become carefull not to fall into a relapſe againe.

Againe,

Againe, the perfecton of the creature, is to bee ioyned with his Creator, and as much as may bee to be made like vnto him. Wee haue carried the image of earthly *Adam*, let vs also carry the image of the heauenly, saith the blessed Apostle. Last of all, wee are promised to bee like Christ in the state of glory, let vs haue likenesse of him in the state of grace. God we know hath giuen his Sonne to be like vnto vs, wee must with all conceiue that his will is we should in some measure be like vnto him. To beare the image of the earthly *Adam*, what is it but to follow him in disobedience? to beare the image of the heauenly, what is it but to haue some likenesse of his holynesse.

4 And now to run a little ouer the whole life of the Son of God, see we euery age, euery action therin, (so far as our capacity is able to conceiue) and we shall finde it a Schoole of instruction, a perfect rule of most perfect disciplin: no wher do we behold such

ſuch a preſident of loue, of humility, of patience, of chaſtity, and in a word, of al virtues, as in his moſt holy life Where is there true wiſedom, but in the Doctrine of Chriſt? true fortitude, but in the paſſiō of Chriſt? true clemency, but in the mercie of Chriſt: true humility, but in the obedience of Chriſt? Hee was made man, & walked in the world as man, that hee might teach man to liue, as he taught him to beleeue. Before euer he preached in words, hee preached moſt effectually in works. *O ſacred Babe, heauens bliſſe and hells bane, lying in the manger at Bethelem, and brought vp in a meane hoſtage at Nazareth.* What elſe did hee teach by all this then contempt of the world, his exile or baniſhment in Egypt, his being borne in the dayes of cruell *Herod*? What do we hence learne, but patient ſuffering of perſecution? by his faſting in the wildernes, auſterity of life? by his conflict with the Tempter, how to withſtand temptation? Behold wee the contumelies

contumelies offered him of the Iewes, calling him a blasphemer, a friend of Publicans, a seducer of the people: what a lesson haue we heere of Patience? Let vs see his labours & trauailes in the world: his iorneying from City to City, how he teacheth in the day, and is all the night praying: his Chastity, whose virgine mother brought forth chastity it selfe: his Loue, who euer more charitable then he, who in the pangs of Death, prayed for his persecutors? His obedience, was there euer greater? as an innocent Lambe *he opened not his mouth before the shearer*, nay, *hee became obedient vnto death, euen vnto the deathe of the crosse.* Yea saith Saint *Bernard, maluit perdere vitam, quam perdere obedientiam*, hee chose rather to loose life, then obedience.

Esay 53. 7.

Phil. 2. 8.

5 Againe by his nakednesse we learne, how to cloath vs; by his gall and vineger how to delight vs. If wee speake of the world and worldly things, who lesse respected them then he? If we consider care of heauenly,

uenly, thither tended all his care. If almes, where was there euer such an almes-man heard of, that gaue his owne body and bloud to refresh the hungrie? If bountifullnesse, Paradise it selfe was granted vnto a sinfull suter at the very first motion. What can a Christian heart desire, which is not found with spirituall delight in the life of Christ? What vertue can hee wish, but there hee shall see a liuely image thereof?

Christ was the eye that was without moate, the white without staine, he was the Lambe without spot or blemish. The Prophets shew his innocency before hee comes, and being come, the Euangelists approue the same: the Chronicles of heathen men are not silent, the Romaine Register makes report of *Iesus, which was called of the Nations, the Prophet of truth, a man goodly to behold, hauing a reuerend countenãce, his stature some what tall, his hayre after the colour of the ripe hazell nut, form his eares some what crisped, parting it selfe in the midst*

Lentulus ad Senatum. Centur. 1.

mideſt of the head: and wauing with winde, after the manner of the Nazarites, his face without wrinkle, mixed with moderate red: his beard ſomewhat copious, tender, and diuided at the chin: his eyes gray, various and cleere: hee is in rebuking ſeuere, in inſtructing and amiable, merry with grauity: he ſometimes wept, but was neuer ſeen to laugh: in talke ſober, and full of vnderſtanding, ſparing and modeſt. Thus as ancient records hath laid it downe we may behold him according to that of the
Pſa. 45. 2. Pſalmiſt: *Goodly to ſee to, aboue all the ſonnes of men.* Outwardly, his gracefull behauiour was ſuch, while hee walked in the world, that the world it ſelfe did behold him with high reuerence and admiration: yet his externall feature compared with his inward graces, the externall was far inferiour to that hidden excellency of his.

1 Sam 9. 2. *Saul* was higher then all the men of Iſrael by the head, Chriſt the head of the congregation is aboue all: the lights of the ſtarres are many, but

but all are not comparable to the light of the Sun. Holy men haue a measure of grace, but the Sonne of man had grace without measure: wherefore take the piety of *Enoch*, the faith of *Abraham*, the patience of *Iob*, the meditation of *Isaac*, the chastitie of *Ioseph*, the meekenesse of *Moses*, the zeale of *Phinehas*, the vprightnes of *Samuel*, the mercifullnes of *Toby*, the deuotion of *Daniel*, and with these the wisedome of *Salomon*, put them altogether as a cloud of witnesses, & Christes example in stead of all. Wherefore he is called, *Sanctus Sanctorum*, The holy of holies. In this sacred place (saith the Apostle) was contained the golden Censer, the Arke of the Testament, the golden pot that contained *Manna* the rod of *Aaron*, that being dead budded againe, the wings of the Cherubims, ouer-shadowing the mercy seat. So in Christ is contained the Arke of the Couenant betweene God and man, with the Censer, the acceptation of the Prayers of

Dan. 9. 24.

Heb. 12. 1.

Heb. 9 3

the Saints, with the golden pot that cõtained *Manna*, the blessed Sacramẽt, with *Aarons* dead rod that budded againe, the hope of the resurrectiõ: the two Cherubims that looked face to face, the two Testaments, both looking vnto one Mercy seat, to wit Christ, whom *Esay* calleth the *Prince of peace*: *Aggai*, the *desire of the Nations*: *Malachie*, the *Sun of righteousnesse?* the Angell, IESVS, *who shall saue his people from their sins.*

Esa. 1. 9. Agga. 2. 8. Mal. 4. 2. Mat. 1. 21.

7 There was none of those beatitudes (saith Saint *Austen*) of which our Sauiour spake in his first sermon vpon the mount, whereof hee was not onely a teacher, but also a perfect and full obseruer, for Christ euermore liued as he taught.

Aug. in Ser. in mont. Mat. 5. 1

He exhorteth to be *poore in spirit*: who poorer then hee, who became from being equall with God, farre lower then the Angels, *yea, a scorne of men*, as the Prophet speakes? Hee exhorteth to *meekenesse*: who more meeke then hee, who was as a sheep, not opening his mouth before the shearer?

ſhearer? He exhorteth to *mourning*: who hath mourned, as he mourned, who in the dayes of his fleſh, did offer vp *Prayers and ſupplications, with ſtrong crying and teares, vnto him that was able to ſaue him?* Hee exhorteth *to hunger and thirſt after righteouſnes*, who could hunger and thirſt more, then hee who gaue his life for the righteouſneſſe of many? He exhorteth *to ſuffer perſecution for righteouſneſſe ſake.* Who euer ſuffered more or with more patience then did the Sonne of God? Laſt of all, he taught his diſciples, *to leaue all for the loue of him*: but hee firſt left all for their loue, when he left his kingdome and throne in heauen. Heb. 5. 7

8 It is ſaid of *Cæſar*, that in his greateſt attempts, hee vſed not that word of authoritie, *Ite*, goe you: but after a moſt louing and ſociable manner he would euer ſay vnto his ſouldiers. *Eamus*, come let vs goe. It was moſt true in Chriſt before all other, he neuer but ledd the way before his diſciples, in all holy-

nes, in all trials and tribulations, in all conflicts which are wont to arise in the life of man. And therefore the Apostle willeth vs to *run with patience, the race set before vs, looking vnto Iesus, the Author and finisher of our Faith.*

Heb. 12. 12.

9 Stories relate, that there were in Greece certaine fields called *Palustre*, where yong men exercised themselues in wrastling: in these were set vp the statues of some valiant Champions, that the yong men that should wrastle might fixe their eyes vpon them, and so be encouraged to fight, as they some-times fought, obtaining the victory. The life of a Christian is a wrastling place: wee may looke vpon many excellent Champions, but Christ is in stead of all.

From a conflict, to come to an holy conuersation of life; for holy conuersation of life, what better example could euer haue bene giuen, then the example of Christ? How could our pride bee better suppresst then

then by his humility? our ſtubbornesſe better letſened then by his meekenesſe? our vanities better expelled then by his labours? our impatiency better qualified then by his patience, where haue we (ſaith Saint *Bernard*) true iuſtice but in his mercy, true fortitude but in his conſtancy? Chriſt was made vnto vs, ſaith the Apoſtle, *Wiſedome and righteouſnes, and ſanctification and redemption.* *Wiſedome* by inſtructing vs, *righteouſneſſe* by abſoluing vs from our ſinnes, *ſanctification*, by giuing vs of his ſpirit to enable vs to lead ſanctified liues, and *redemption*, by purchaſing vs life by his death. 1. Cor. 1 30.

That wee ſhould not loue Gold (ſaith Saint *Auſten*) Chriſt taught vs to contemne gifts offered: that we ſhould not feare hunger, hee faſted: that wee ſhould not diſtruſt nakednesſe, he forbad his Diſciples diuers change of rayment: that wee ſhould not be diſmaied at tribulations, hee endured tribulation: that we ſhould not feare death, he died. He hath le- *Aug. Epiſt. 111 ad Iulianum*

uelled and laide out the way, which leadeth vnto life: yea, and is gone before vs in the way like another *Ioseph*, to prouide for his Brethren.

10 In the meane time, if we follow his steps, so farre forth as wee may: if his way be our way, his ioyes shall be our ioyes.

Him wee haue the guide of our iourney, the author of our health: *quod est Christus* (saith one) *erimus Christiani, si Christum fuerimus secuti*: that which Christ is, we Christians shall bee, if wee follow Christ: wherefore, O LORD (saith S. *Austen* grant I may be thine in loue and imitation, as I am thine by creation and redemption.

Cant. 1. 5 11 The spouse in the Canticles saith, *I am blacke*: but meruaile not, the *Sun* hath made me so: the *Sun*, but what *Sunne*? the *Sun of righteousnesse*. And how could that bee? Yes, *the Sonne of God* his labours & troubles in the world, his reproches and suffering made him looke with a sorrowfull hue: *Hee was wounded*

Esay 53. 5. (saith

(saith the Prophet) *for our transgression, and broken for our iniquities, the chastisement of our peace was laide vpon him,* in our suffering hee suffered with vs.

What needed he to be circumcised the eight day? What needed he fast so long in the wildernes, and pray so often as he did, who was so pure, so innocent, so powerfull, but all to shew vnto vs an example of doing and suffering.

CHAP. V.

That this example of Christes life, ought euer to stand before the eyes of the minds of Christians.

THe skilfull Pilot, as hee often casts his eye vnto the starrs and Planets aboue, so is his hand also busy at the Helme beneath. The Christian man betweene contemplation and action, faith and good works, doth the like: by faith hee lookes vp to Christes deity, by good workes hee practiseth the vertues of

his humanity: in the one hee worships him as God, in the other he beholds him as the most absolute Patterne for imitation, that euer walked amongst men as he was man.

Now in this case, the contemplation of the manhood of Christ our Sauiour (saith S. *Bernard*) is more sure for some sort of men, then the high contemplation of the Godhead.

For the contemplation and imitation of his manhood, amongst other effects this is one, to propose vnto our selues *a patterne for imitation*. We may perceiue that our Sauiour vsed this as a speciall argument, to perswade his Disciples to humility and loue, *Dedi vobis exemplum, I haue giuen you an example.* Saint *Peter* speaking of his suffering saith, *Christ suffered, leauing vs an example.* When the Apostle would haue Christians to followe him, he telles them his meaning was, they should indeed follow Christ: *Bee ye* (saith he) *followers of me, as I follow Christ.*

Iohn 13. 15.

1 Pet. 2. 21.

1. Cor. 11

When

When he cometh to exhort them to forgiue one another, he would haue them to thinke of him who hath forgiuen vs all, saying. *Forgiue you one another, as Christ forgaue you.* Saint *Iohn* layes downe the matter plainely: *Hee that remaineth in him, ought to walke as he walked.* Ephe. 4. 32. 1. Ioh. 1. 6.

3 Why did Saint *Austen* say, that euery of Christes actions, was our instruction: and Saint *Ambrose* wish, that the wise men of the world would be wise indeed, and learne to follow Christ in lowlines of minde, that they would euer set before them his example who is gone before vs to heauen? Therefore *Gregorie*, amongst other high and heauenly ends of Christ his comming in the flesh maketh this one: *Filius Dei formam infirmitatis nostræ suscepit, ad hæc contumeliarum ludibria, illusionum opprobria, passionum tormenta toleranit, vt doceret Deus hominem:* The sonne of God, tooke the forme of our infirmity, bare the scoffes of contumelies, the reproches of irrision, the tor- Greg. mor.

ments of suffering that to GOD might teach man. To this *Isidore* addeth: Christ ascended vnto the crosse, died, & rose againe the third day from the Dead, to leaue vs a double example of suffering and rising againe: of suffering, to conforme our patience: of rising to cõfirme our Faith. For the confirming of our faith, we ought to cast off all impedimẽts to come vnto him: of whom wee may say with *Iehosophat* of old time as they did of their Ruler, *Cum ignoramus quid agere debemus, hoc solum residui habemus, vt oculos nostros dirigamus ad te:* When *wee know not what wee doe*, O sonne of God, this onely is left vnto vs, *to lift vp our eyes vnto thee.*

Isid. lib. 10. cap. 29 de Eccles. officijs.

2 Chr. 20. 13.

4 For worldly pleasures, those of the best sort, if they are honest, yet they perish: if otherwise, we perish: onely to follow Christs mans chiefest good. *Abimelech*, the sonne of *Ierubaal*, goeth to the men of *Sechem*, and thus speaketh to perswade them: *I am of your Kindred, of your*

Iudg 9. 1

bone,

bone, and flesh: the men of *Sechem* answerd, *Our hearts are moued to follow Abimelech, hee is our brother.* Wee haue some-what more to moue vs then these men had, if we remember our selues well, and therefore may more truely say, *Wee will follow the Lord Iesus, hee is our Sauiour.*

5 The Eagle to learne her yong ones to flie, doth often-times flutter ouer them, all to teach them to raise vp themselues by little and little, & so at last to bee able to take their flight and bee gone. What doe all the precepts and examples of Christ our Sauiour, but houer ouer vs that we should learne to lift vp our selues from earthly affections, and in time ascend to heauen, whither he ascended? Deut. 32. 11

The diuine maiestie might haue vsed his power, and by his onely precept commanded; hee might also haue enforced our willes; but because that was not agreeable to humane nature; of his infinite loue *God* became man, he tooke on him the

the nature of man and therein did many things for our example. The subiect will follow his Prince, the seruant his maister, the souldier his Captaine, the naturall child desireth nothing more then to manifest the vertues of his father. Is he then worthy to beare the Name of Christ, (saith Saint *Austen*) who doth no way endeauour the imitation of Christs actions? in that wee beleeue in him, we acknowledge him our God, in that we endeuour to doe that which Christ did, as man, wee do that which christian men should doe.

Aug. de vit: Christiana.

9 The holy Scriptures were not therefore giuen vs, that we should haue them in bookes, onely to read or peruse them, and so no more? but the folding vp of all is, a pronouncing of them *blessed that doe his Commandements.* Farre better is it with the Lacedemonians to doe well, then with the Athenians to speake well, or onely know what belongs to well doing?

Christ

Christ hath done his part, and conformed himselfe to vs, our part remaines to conforme our selues vnto him. In the way of life, whom may we more safely follow, then the way it selfe? *Let the same minde bee in you* (saith the Apostle) *that was in Christ*: the same, that is, in humblenesse of minde, a resemblance of the same. Phil. 2. 5

7 Whence it is, that we are so soone cast downe with euery touch of aduersity, but that wee doe not deepely consider Christs constancy, in suffering all kinde of aduersity? Whence is it that we are so easily carryed away with euery alluring and deceitfull vanitie, but in that wee lightly passe ouer Christs contempt of the world? who, saith *Fulgentius*, will not despise his cottage, when he seeth a Senator despise his large and spacious buildings? And who contemnes not earthly things, to get heauenly, when he sees a Consull of Rome do the same? Yea much more, what Christian man in the world, will *Fulgen. de cœnu ad. Theo.*

will place his whole delight vpon a transitory estate, when hee sees the Son of God passe this life, only seeking his fathers glory in heauen?

Sure it is, that whereas our liues heere, are partly guided by precepts, and partly directed by examples; had we no precept in the world, the only life of our redeemer, were enough for our guide and direction in the way of godlynesse.

8 Our Sauiour reasoneth with the Iewes after this maunner; *If you were the children of Abraham, then would you doe the Workes of Abraham.* He calleth him elsewhere a shepheard, and we are resembled vnto sheepe; now although sheepe, according to the Philosopher, bee *pecus erraticum*, a cattle giuen to stray: yet saith our Sauiour, *They will heare the voyce of the shepheard, and follow him also.*

Iohn. 8. 39.

Iohn 10. 14

Aug. de vita christi.

Arist. de nat. Anim.

10 Awake, O christian soule, saith Saint *Austen*, awake & imitate the footsteps of thy Lord: he teacheth thee, who is the way, the life, & the truth: the way without erring, the

the truth without deceiuing, the life without fading: the way, by example: the truth, by promise: the life by reward. Neglect not the following of so gracious a Lord. How shall the negligent be one day confounded, to see him so carefull of doing good? A thing little thought vpon by them, much lesse practised? The voluptuous to see him in glory, who once liued in fasting and great austeritie? The proud, in seeing him exalted, who refused earthly pompe. The couetous, in beholding him Lord of heauen and earth, who neuer followed the riches of this world? Mercifull God! what A strange sight will this be vnto them? how shall they be amazed in themselues? How often will they wish with sighes, they had walked in his wayes? *Dionisius* the elder, when he heard of the great folly committed by his sonne, he calls him vnto him, & reasons with him after this manner: *Diddst thou euer see mee doe as thou doest? liue as thou liuest?* The same

ſame may bee ſaide to men who follow a careleſſe courſe of life, did Chriſt liue as you liue? no verily.

It is read of the Fox, that he neuer goeth by the high way and beaten path, leaſt hee ſhould be found by his ſteps: neither goeth he on directly, but now this way, now that, to confound the eyes of them that ſeeke him. So ſinners as the Fox, walke not the way of God, but haue by-paſſages, the which leade not the right way, but to a by-end.

When the Mariners doe want in the maine ſea, markes to direct their courſe by, they take their marke (which is the ſureſt way) from the heauens. In like manner, if we had not examples (as we haue many to this effect) yet the ſureſt marke to direct our ſhipp by, is to looke to him, whoſe habitation is in Heauen, which will keepe vs betweene *Scylla* and *Charibdis*, all the way, vntill we ariue at the port of Paradiſe.

We ſtand in need of a guide, for how ſhould the blind walke, vnleſſe he

he haue a helper to lead him? the weake and feeble ſtand, vnleſſe hee haue an aſſiſtant to ſtay him? The wandering come into the way, vnleſſe hee haue a conducter to direct him? We are blinde, weak, wandering.

12 By the viſion of Saint *Iohn*, in the Apocalypſe, where he ſaw the 144. thouſand ſinging before the throne, is vnderſtoode the Church, and Chriſt the head: and the duty of his members in following him, in that it is mentioned: *They follow him, whither ſoeuer he goeth.* Apoc. 14 4.

Gedeon ſaid vnto all his troups and company, *quod me videtis facere, facite*: Our *Gedeon* ſaith the ſame vnto all beleeuers, *That which you ſee mee doe, doe yee.* They cannot goe amiſſe, whoſe guide is the way: they cannot erre, whoſe director is the truth; they cannot periſh, whoſe preſeruer is Life. Iudg. 7. 17.

If the children of Iſrael did learne many things of the Egyptians, onely becauſe they dwelt amongſt them, how

how much more ſhould the faithfull learne of Chriſt many more things, who is ſaid to dwell with them, and in them? whom to follow, & whom to know, is life eternall.

Ioh. 17. 3.

CHAP. 6.

The firſt vertue to be learned in the life of Chriſt, is humility.

IT is obſerued by thoſe who excell in the Art of Elocution, that they neuer finde leſſe to ſpeake, then when the matter is moſt copious whereof they ſhould ſpeake: Such is the enumeratiō of thy vertues, *O holy Chriſt*, which, the more wee conſider of them, the more we wonder at them; and the longer we labour how to expreſſe them, the leſſe able we find our ſelues how to conceiue them: in theſe, of all other we ſtand amazed Oh moſt gratious redeemer at thy humility, who being God from euerlaſting, wouldeſt take thy paſſage from the throne of glory, and heere arriue in a Valley of teares: wouldeſt exile thy ſelfe three

and

and thirty yeares from thy throne of Maiesty, And what more? Wouldest be borne man: And what more? Euen as the meanest among men? And what more? Wouldest bee circumcised according to the Law, who wert aboue all law: And what more? Wouldest become a seruant, and so in subiection: And what more? Wouldest be as an offending seruant and so suffer, albeit in thy selfe farre from all offence: And what more? Wouldest sustaine reproaches, and obliquie in the world: And what more? Wouldest vndergoe death: yea, a most ignominious death, being the God of life. Heere S. *Austen* cryeth out, *Nate Dei quo descendis humilitas?* O Sonne of God, whither did thy humility descend? If thy owne loue drew thee to this, it was thy goodnesse, If thy loue to vs, it was thy gift.

Mat. 2. 3

Luke 2. 21.

Aug. med. sept.

2 *Adam* transgressed the law of his maker: and not onely that, but *Adam*, and in *Adam* all his posterity (for we haue not sinne by imputari-

on),

on) not onely transgressed the Law of his Maker, but wilfully rebelled against the wisedome of his GOD: which wisedome was God the Son, the second person in Trinity. *Adam*, thou and all thy Off-spring (because all are accessarie) shall rue this contumacie offered with so great indignity vnto the Lord of heauen and earth. What saith our *Ionas? for mee is this tempest raised?* O Father, for me is thy iust wrath incensed? Let me be cast out into the sea: for mee hath this ire begun, by me let it haue an end. Let me be the Lambe slaine, so these Israelites may be deliuered: *Sanguine quærendi reditus*: and must that poore posterity of *Adam* haue a returne vnto their lost countrey, by bloud? Let me be the Virginal sacrifice. And wilt thou haue an offering? Let mee bee the *Isaac* that shall goe to one of the mountaines of *Moria*. Of the two Goats, let me be the scape-Goate, sent to wander in the wildernesse. O the humility, and loue, and bounty, of the son of God!

Ionas 1. 12.

Apoc. 5. 12.

Gen. 22. 2.

Leuit. 16 8.

Let

Let vs behold a little his eſtate and condition in the world: when hee was borne, where was the place of his birth, but at Bethlehem, a little City? And there, where did the ſhepheards finde him, but in a ſorry cottage, him whoſe ſeate was aboue the Cherubims? when hee choſe Diſciples, whom did he chooſe, but poore Fiſher-men? When he walked vp and downe, who were his aſſociats, but *Publicans*, and for the moſt part the common people? When hee would take repaſt, where was his table but vpon the plaine ground? What were his Dainties, but bread, and ſome few fiſhes? Who were his gueſts, but a company of feeble and hungry creatures? When he would take reſt, where was his lodging, but at the ſterne of a ſhipp? was hee not content to borrow a beaſt to ride on, a Parlour to ſup in, and a ſepulcher to be buried in?

Mat. 2. 1.

Luke 2. 16.

Luke 5. 10.

Luke 15. 1

Mat. 14. 19.

Mat. 8. 24.

4 Thou art deceiued then, O incredulous Iew, that expecteſt in the promiſed Meſſias pompe, and glory of

of the world: looke ouer all the ancient propheciesthat make mention of him, and thou ſhalt finde it farre other-wiſe. The Pſalmiſt will tell thee, that he ſhall become *a worme, and no man.* The Prophet Eſay, *He is deſpiſed and reiected of men: Hee is a manfull of ſorrowes.* *Zachary*, *Behold the King commeth in meeke manner*: and ſo along. Feare not *Herod* the loſſe thy Diadem, this King is borne (ſaith *Fulgentius*) *Non vt tibi ſuccedat, ſed vt in eum mundus vniuerſus credat.* Not to ſucceede thee, but that all the world ſhould beleeue on him. Feare not him to become thy ſucceſſor, beleeue in him, and he will be thy Sauiour. He came not to poſſeſſe the Kingdome of others, but to giue the poſſeſſion of his owne Kingdome to all beleeuers. He came not by armes to ſubdue Kings, but by dying, to giue them all a better kingdome in the life to come. He ſought not others glory, but for our ſakes forſooke his owne: he was an hungrie, and yet he fed many: hee was wearie,

Eſay 13. 3.
Zac. 9. 9
Fulg de Epiph.

wearie, and yet he refresheth all that are heauy laden: he was dumbe and opened not his mouth, and yet was the Diuine speech of God himselfe: he was of meane reputation amongst men, and yet was Lord of Heauen and earth. 1 Pet. 1. 12 Iohn 1. 1 Mat. 28. 18.

5 If you aske when he was: Saint *Iohn* saith, *In the beginning.* If you aske what he was: he tels vs, *The word was God.* If you aske how he came, he setteth it downe in plaine words: *The word became flesh.* Iohn 1. 1 2. 3 4. 5.

If there were no other testimonies to prooue his Dietie. Yet this were sufficient: *Before Abraham was, I am.* *To whom all power in heauen and earth is giuen*: this same is God, but this was giuen vnto Christ, and when he was the Lord of all, he was contente to become a seruant vnto all. Why suppose we did Christ our Sauiour so much practise humility? He well knew that as the beginning of all sin was by pride, so the beginning of all vertue was humility. Iohn 8. 59. Mat. 28. 18.

When his comming did now approach,

proach, *Zachary* was stricken dumb,
Luke 1. 22. he propheſied, as if the propheſies of old now ceaſed: behold him who was the end of them all. Of all propheſies, *Iohn* is more then a prophet, the Prophets ſay, he ſhall come. *Iohn* ſaith, *Behold the Lambe of God*, as if, hee is come. Behold him from his cradle at Bethlehem to his croſſe at Ieruſalem, as a mirrour of humility, now where as thoſe that ſeeke, and neuer ceaſe ſeeking (for were not men happy if they could keepe a mean in their muſicke, which would make better harmonie, both before God and man?) Where are they I ſay, that neuer leaue ſeeking the mountaine-like hight, or ſuperiorrtie in the world? Let them remember the world it ſelfe will haue an end. How great trow you, was the pride of mans heart, when God him-ſelfe muſt bee humbled to teach him humility? Where is that grace that
Luke 3.5 *brings low euery hill, and makes plaine the roughest passages*? Where is our time ſpent in the Schoole of Chriſt, whoſe

whose scholers we are; since we tooke vpon vs in Baptisme the Name of Christians? seeing we remember so little our Maisters lesson, *Discite ex me*, Learne of me to bee humble and meeke, take my yoke vpon you. Mat. 11. 29.

We see the Lord of glory without glory, how lowly was hee when his Disciples were discoursing and debating the matter of superiority, hee bringeth in amongest them a little childe, setting him in the middest of them and saying: *Vnlesse you become as little children, you are not meete for the Kingdome of heauen*: Nay, which is more, himselfe is downe at his Apostles feete, washing and wiping them. What humility was this? But hence what would hee haue his Disciples learne? *Ye call me maister and Lord, & yee say well, for so I am: if I then your Lord and maister haue washed your feete, ye also ought to wash one anothers feete. For I haue giuen you an example, that you should doe as I haue done vnto you.* Mat. 18. Ioh 13. 5

Then learne humility deere people: by which vertue the Church

August. (saith Saint *Bernard*) is founded: of which vertue S. *Austen* thus speaketh: *If you aske, what is the first step in the way of truth? I answere, Humility. If you aske, what is the second? I say, Humility. If you aske, what is the third? I answer the same, Humility, &c.* These are the steppes of degrees in the Temple, whereby wee descend to the knowledge of our selues, and ascend to the knowledge of God.

Examples of humility, we haue many: the poore Publican humbly confessing his sinnes, and striking his breast, as if his repentance came from his very heart, found mercy. The Prodigall sonne humbleth himselfe in his fathers sight, and is receiued into fauour with him. The Centurion was neuer more worthy, then when he thought him selfe most vnworthy. The humility of the blessed Virgin, euer a virgin, is knowen (blessed amongst women, to be his mother, who was her Sauiour) an Ambassadour comes vnto her from the King of Heauen, with an high message.

Luc. 18. 13.

Luc. 15. 21.

Mat. 8. 8.

Haile

Haile freely beloued: how could not the mother of humility, (and yet a tender Virgin) but with baſhfull countenance, be told that ſhe was full of grace, and that ſhee was ſo highly accepted of God? How did modeſt ſhamefaſtneſſe change her colour, ſo often as her imagination varied: ſtill humbly conceiuing of her ſelfe? How did ſhe at laſt acknowledg the goodneſſe of God with all ſubmiſſion: Behold the hand-maid of the Lord, with humble obeyſance vnto that God, which had reſpected and regarded, as ſhe ſaith in her Canticle, *The humblenes of his hand-maiden*? Thus we ſee how much humility in all theſe hath pleaſed God. Saint *Paul* ſpeaking of Saintes, he calleth him ſelfe *the leaſt of Saintes*, but ſpeaking of ſinners; he calleth him ſelfe *the greateſt of ſinners*. Luc 1.28

1 Tim. 1. 15.

8 But to proceede with the humility of Chriſt being borne, it is ſaide vnto the Shepheards that were ſent to ſee him: *Et hoc vobis ſignum*, and let this be a ſigne vnto you, you ſhall find the Child wrapped in ſwathing

cloathes, and laide in a manger. In seeking Christ, *hoc vobis signum*, you shall find him in humility, hee betooke him to a poore Cottage, that he might teach vs where we should some-times see him: he was not borne in the house of his Parents, but in the way, to shew vs that his Kingdome was not of this world. *Et hoc vobis signum*, you shall finde him in humility: hee became meeke that we might be made stronge: poore, that wee might be made rich: vile, that we might be made glorious: the Soune of man, that wee might bee made the sonnes of God. *Et hoc vobis signum*, and this shall bee a signe vnto you, you shall finde him in humility. *Super quem requiescit spiritus meus?* Vpon whom: saith God, doth my spirit rest, but vpon the humble? to whom doe I looke, but vnto these? where did the Dove light? Not vpon the sweling waters, but cropt a branch of Oliue that had laine below. *I thanke thee, O Father*, saith Christ our Lord, *that thou hast hid these things from the wise and prudent, and hast opened them to*

Esay 66. 2.

Mat. 11. 25.

Babes

Babes and ſucklings: what are theſe wiſe and prudent, but the proude, wiſe in their owne eies? What are theſe Babes and ſucklings, ſaith S. *Auſten*, but the humble and lowly? Humble *Moſes* is made a Ruler of Gods people: humble *Gedeon*, the leaſt in his family (as himſelfe confeſſed) was by GOD made the greateſt Gouernor. When *Saul* was *lowly in his owne eyes*, God *exalted him*: but when *Saul* forgot God, then when hee ſhould haue remembrd him, *Saul* ſoone comes to ruine.

Aug. ſer. de verb. Dom. Exod. 3. 10 Iudg. 6. 15. 1 Sam. 15. 17.

9. What art thou (O Man) that liſteſt vp thy ſelfe in pride? Know, that Pride cannot ſit ſo high but vengeance can ſit aboue it to pull it downe. God and pride (ſaith Saint *Bernard*) cannot dwell in the ſame minde, which could not dwell in the ſame heauen: and Pride fallen from heauen, aſcends no more from whence it is fallen.

Bernard. in medit.

Old records make mention, that in Egypt there was found the picture of *Senacherib*, of whoſe pride

2 Reg. 18

the ſcripture maketh mention, haueing by his picture this inſcription: *Learne by me to feare God:* as if they would ſhew the cauſe & ouerthrow of *Senacheribs* pride, and thus, *Senacherib* of pride feared not God. We are wont of all other, to call proud men and women fooles, becauſe they know neither God, nor themſelues; and not without cauſe: they often exalt themſelues in their riches, in their honors, in their learning, in their beauty, and what not, as if they were not ſo much as beholding to God for any thing they haue. *Plutarch* ſaith, that one *Crates* a meane fellow, waxed ſo proud, and began to grow into ſuch admiration of himſelfe, becauſe he had hurt *Cyrus* in the knee, that in the end through very pride hee became ſtarke madd. The Church ſtories make mention of *Arrius*, a prieſt in the church of *Alexandria*, a man of a ſharpe wit, that of very pride he fell to fearefull hereſie. Let this be remembred and written in the tables of our hearts,

God

God resisteth the proud. Iam 4.6.

10 The more direct the Sunne is ouer vs, the lesser is the shadow: the more Gods grace is ouer vs and in vs, the lesser is our shadow of pride and selfe-loue. Had we Christian hearts to consider the humility of our redeemer, and how farre he was from our haughty and disdainfull dispositions, it would pull downe our pharisaicall humors, *I am not as this man* saith the Pharesie. Luke 18. 11.

Let every Christian pray with S. *Bernard, qui das gratiam humilibus, da vt sim humilis.* Thou that giuest grace to the humble, grant me Lord to be humble.

11 The mother of *Zebedes* children comes vnto our Sauiour, as a suter for her sonnes, that they might haue superiority and sitte next him in his Kingdome, she as nor fully illuminated, thought that Christ should beare a state in the world, sit as a King in princly authority, and therefore would take her time, and lay for promotion for her sonnes, Mat. 20. 21.

but all this while she was farre wide: Christ as he neuer affected superiority in him selfe; so did he teach it to others, that those who were greatest, should be as the least, and the chiefest as he that serued: for he himselfe came not into this world *to bee ministered vnto, but to minister vnto others.* *Mathew* 20. Where vnto his doctrin accorded when he pronounced them blessed, who were *poore in spirit*: his reprehension accorded, when he disliked their manner, who were wont to thrust and striue for the highest places at feasts and other assemblies: hee that contented himselfe with so meane and lowly a conditon, was able with one word to haue shewed as much state as euer *Salomon* did, when all the world in a manner did admire him: but wee see how much he respected humility.

Mat. 20. 28.

Mat. 5.3

Luc. 14 7.

12 Wherefore if we will follow our heauenly leader, then must we humble our selues. More safe it is to be vpon the pauement, where we may

may walke surely, then to be climing vnto the pinnacles of the temple, where and whence we may take a fall. Humility is assuredly the very *Honor* of honor. Saint *Peter* in humility and feare craueth distance from Christ, *Lord goe from mee, for I am a sinfull man.* *Hester* that good woman, made a good protestation in her prayer, *Tu scis quod detestor signum superbiæ*, God thou knowest I detest the signe of pride. *Lord* (saith *Dauid*) *I am not high minded, I haue no proude lookes.* The Spartans, heathen men, were honoured in the world for their great humility and obedience. The counsell of the Angell vnto *Hagar*, may bee counsell befitting euery Christian. *O Hagar, goe humble thy selfe.* It is a temptation of Sathan, saith *Macharius*, thou art better then others, wiser then others, worthier then others; hearken not vnto it.

Luke. 5.

Heste. 14.

Psal. 131. 1.

Mach. ho. 27.

13 When as *Rebecca* vnderstood it was *Isaac* which came walking vpon the ground, downe she comes

Gen. 24. 56.

from her Camell and couereth her selfe with a vayle: shee thought it vnseemly, her selfe to bee on high, and see her Spouse content to goe on foot below. When we consider, how our Lord and maister was so lowly and meeke, what should we else doe, but be ashamed of our conceites, come downe from lofty and swelling desires: remembring that of Saint *Iames, humble your selues vnder the mighty hand of God, and hee will exalt you.* And againe, *humble your selues in the sight of God.* In the sight of God, that is, in your heartes for God seeth our hearts, and hee will exalt you in due time; heere, or heere-after, exalt he will.

Iam. 4. 7 10.

CHAP. VII.

What wee learne by Christs leading into the wildernes, his Fasting and temptation there.

IT cannot but adde courage and comfort vnto the souldier, when he

he ſeeth his captaine in the forefront of the battell, to encounter and foile the enemy. Who is not animated in minde, when he reades or heares of Chriſts conflict and conqueſt with and againſt the profeſſed enemy of vs all? Men are wont to read with delight, and marke with attention, the magnanimitie of great Champions, ſhewed in aſſaulting their enemies in warre, how they haue gone forth in the day of battell, and quitted them-ſelues like men, for the ſauing of their liues & liberties: but what combate more delightfull vnto the Chriſtian man to obſerue then this of our Sauiour, who vndertooke hand to hand that *Goliah*, which did vpbraide not only the hoaſt of Iſrael, but alſo the God of Iſrael? 1 Sam. 17. 10.

2 For the better obſervation heereof, wee are heere to conſider foure things: Firſt, Chriſts baptiſme: Secondly, his departure into the wilderneſſe: Thirdly, his faſting: And laſt of all, his conflict and conqueſt

conqueſt with, and ouer the tempter & temptation. In the firſt, we call to mind our regeneration in the fountaine of grace: in the ſecond, our departure from the vanities of the world: in the third, the mortification of the fleſh: in the fourth, how to reſiſt and ouercome the profeſſed enemy of our ſoules.

If we reſpect our regeneration in the fountaine of Grace, wee looke vpward, where wee ſee heauen opening, and heare a voyce teſtifying (as of Chriſt, ſo of euery faithfull Chriſtan) *Hic eſt filius meus dilectus:* This is my beloued Sonne in whom I am well pleaſed. If wee reſpect our departure from the vanities of the world, we heare that of our Sauiour. *I haue choſen you out of the world.* If the third, that of the Apoſtle. *Take no thought for the fleſh, to fulfill the luſts of it:* If the fourth, that of Saint *Iohn: And they ouercame by the bloud of the lambe. Watch* (ſaith Saint Peter) *for your aduerſary the Diuell as a roaring Lyon goeth about,*

Mat. 3. 18.

Iohn 17. 16.

Rom, 13. 14.

Apoc. 12 11.

1 Pet. 5. 8

about, ſeeking whom hee may deuour. Why doth the ſhepheard watch, but becauſe the Wolfe watcheth?

3 And to paſſe ouer our Sauiours Baptiſme, with his departure into the Wilderneſſe, let vs heere take diligent heede to our Lord Ieſus his bleſſed deedes; for heere hee giueth vs example of many great vertues, namely in that he is ſolitary, faſteth; Now as the Arke of God went before the people in the wildernes, not only to ſhew them the way, but alſo to ſtrike a feare & terror into the hearts of their enemies: the ſame hath Chriſt done for vs all, and what he wrought for vs, hee doth by his grace worke in vs. Hauing entered our Names into his family, we haue the title and teſtimony to bee his children, hauing this title and teſtimony, we are led by his ſpirit: being led by his ſpirit, we leaue the world: leauing the world, we fall to faſting, and other exerciſes of piety: in theſe exerciſes of piety, the tempter will aſſaile vs: the

Exod. 13 21.

the tempter aſſailing vs, we *looke vnto Chriſt* who is gone before vs, and hath ſubdued our enemies.

4 By Chriſts Faſting, wee ſee how to arme and defend our ſelues againſt this our Aduerſary, that the fleſh may bee obedient vnto the ſpirit, the ſpirit to grace, and ſo to ſay, as *Dauid, I come forth vnto thee in name of my* GOD. This Faſting doth very much help the ſoule, which is the chiefeſt agent in this Battell, that ſoule and body both together, may withſtande the force of the Enimy. When two are combating, if one ſtepp in to aſſiſt either party, the party aſſiſted is likelyeſt to prevaile. Faſting helps the ſoule to poure out her ſupplications more feelingly & fervently; Chriſt helpeth our faſting, & we are ſtrengthened againſt the force of the Tempter.

1 Sa. 17.

Phyſitions can tell vs, then Faſting, there is nothing better for the body: and Diuines can ſhew vs, then religious faſting nothing is better for the ſoule: in this combate

it

it is not the worſt policie to weaken the Enemie before wee fight with him: the fleſh is an enemy. For this holy exerciſe of faſting, it beſeemes none more then Chriſtians. Firſt, becauſe they are men, not bruite beaſts, led by ſenſualitie: and therefore thoſe whom temperãce ſhould guide. Secondarily, that amongeſt men, they are Nazarites, ſet apart to ſerue God, who are to liue not according to the fleſh, but according to the Spirit, and therefore are not to paſſe their liues as Epicures, nor ſtuffe them-ſelues like wool-packes and ſay with the Epicures. *Let vs eate and drinke, to morrow we ſhall dye.* Thirdly, for that they are men now in the field, and beſiedged daily with a hatefull aduerſary, and therefore ſhould be ſober and watching vnto prayer. Fourthly, for that they are men and are to apply themſelues to workes of mortification: they feare they haue abuſed Gods creatures, therefore they often thinke themſelues vnworthy to vſe them. and

Rom. 18

1 Cor. 15. 32.

1 Pet. 5. 8.

ſo

so abstaine from them. To proceede,

5 Christ fasted fortie dayes, and was armed against the tempter: Christ fasted forty dayes and fortie nights, whence we may gather that we must be thus armed against this enemie, as well in the dayes of prosperity, as nights of aduersity. Who ouercame the hoast of the Assyrians? Fasting *Iudith*. Who mittigated the wrath ready to come vpon a great City? Fasting *Ninivites*. Who preuailed for the preseruation of the people? Fasting *Moses*. Who stayed the intended destruction of many innocents? Fasting *Hester*. That thou mayst learne (O man) how necessary a thing Fasting is, against the enemies bodily and ghostly, see Christ our Sauiour after his baptisme, led of the spirit into the wildernesse, where he fasted. He which brought ruine vnto the state of man, began the same with eating: but he that brought recouery vnto the ruinated state of *Adam*, beganne the same

Iudit 9.
Iona. 3. 6
Exod. 17. 11.
Heste. 14. 2.
Matt. 4. 2.

same by fasting. He in whom wee all fell, did yeeld by falling into temptation: but he in whom we all rose, and being risen, are still preserued from falling, did raise vs vp by vanquishing the tempter, and temptation. Gal. 4. 24.

6 When one cureth a sick man hee commands him not to doe againe in any case the thing that procured his sickenesse: Christ hath wrought our cure, and perscribes vs a diet: *Take heede that your hearts bee not ouercome with surfetting*, and thus shewes vs what is hurtfull to our health. If we tender our wellfare, we must keepe what hee prescribes vs. Luke 21 34.

The sinnes of *Sodom* amongst other, were these: Pride, and fulnesse of bread, which fulnesse was the very fuell of foule Iniquitie that followed. We must be either Niniuites, or *Sodomits*: Niniuites, and so those that fasted and prayed, that God would haue mercy vpon them for their sinnes; or Sodomites, and Ezec. 16. 49.

so

so those who liued in all voluptuousnesse, and were consequently consumed in their sinnes. This is a probable rule, *The more abstinent at the Table, the more continent in the chamber.*

Deut. 9. 16. Againe, *Moses* that was fasting, saw God aboue in the mount: the people that were eating and drinking, committed Idolatry beneath in the vally. As fasting is a most excellent meanes of sharpning our deuotion to God: so on the contrary, saciety and fulnes, doth often cause vs

Exo. 32. 2. Ose 13. 6 to forget him. *They were filled* (saith the Prophet) *as in their pastures, and their hearts were exalted, Therefore haue they forgotten me.*

Ga. 5. 24 *They who are Christs haue crucified the Flesh*: and this crucifying of the flesh is for the soules safetie. The Champion loues his buckler well, and yet for all that he cares not how it bee hackt and hewed, so his body be defended. It is no matter for chastising the out-ward man: so the man within, may bee kept safe and sound.

7 Nourish

7 Nouriſh the fleſh, and nouriſh the vices of the fleſh: nouriſh the fleſh, and giue thy very enemie a weapon to hurt thee. What more ſeemely then a Temperate man? What more vnſeemely then the vntemperate? Who is compared vnto the bruite beaſts, the Wolfe, the Beare, and ſuch like. *There is not* (ſaith the wiſe man) *any great hope in him that loueth banqueting.*

But how abſtinence is a meane to bring vs to many vertues, it appeareth in thoſe three Children, who being content with Pulſe and water, increaſed in wiſedome and vnderſtanding, aboue all the delicious wantons that were in Babylon: and ſo neceſſary inſtruction (ſaith one) Chriſt would not onely teach vs by words, but by example alſo.

8 What a goodly Chriſtian art thou that diſdaineſt Faſting, and ſeeſt how the Sonne of God endured ſuch hunger for thy ſalvation? Should that fleſh faſt that knew not how to rebell againſt the ſpirit, and ſhould

ſhould not thine, that knoweth to doe nothing elſe ? But what wilt thou ſay, Chriſt faſted forty dayes and forty nights, therefore ſhould I endeuour to faſt ſo long ? A thing impoſſible. What Logicke call they this, which is a reaſoning with-out reaſon, and comes from the ſchoole of carnall Securitie ? Though wee faſt not as Chriſt faſted, ſhould wee doe nothing at all ? Though wee cannot be as ſtrong as Samſon, ſhall we therefore languiſh in infirmity ? Though no meats are vncleane of themſelues, or if ſome ſuperſtitiouſly put a difference betweene time and time, meate and meate, is there no order to be obſerved ; No obedience at all to the Church to be ſhewed ? Is this faſting a matter onely of policy ? which ſerueth firſt of all to ſhew our ſorrow for ſinnes paſt : ſecondly, our feare of puniſhment to come : Thirdly, which is for the caſtigation of the body : and in the fourth place for the humiliation of the ſoule.

If

If wee respect the first of these ends, so did the people fast, *Iudges 30. verse 26.* If the second, so did the men of Niniuie first, *Ionah. 3. verse 5.* If the third, so did the Apostle fast, 1. *Cor.* 9. If the last, so did the Prophet fast, saying: *I haue humbled my selfe with Fasting. Psalme* 35.16. True it is, all our life should be a time of humiliation, yet the frailty of our nature will hardly be brought to some set time of seuerer cogitations: necessary it is, it should be so, least sinne get headstrong and vnconquerable, againe God hath made the Sea as well ae the land, and a time there should be to vse the creatures thereof with thanksgiuing to doe well.

Iudg. 20 26.

Iona 2.5. 1 Cor. 9.

Psal. 35. 26.

9 Can the world better gratifie the old enemy of man, then to make light of fasting, which *Tertulian* calleth a worke of Reverence to God? should wee carelesly (besides those many precepts and examples) passe over this one example of our Sauiours fasting, which being duly considered

Tertul. de land. ieiu.

sidered, doth minister much matter, worthy our Christian obseruation. Christ (saith Saint *Ambrose*) wrought our saluation; not by prayer but by fasting, and he fasted not to deserue grace to himselfe, but for our instruction: for them that say we should not fast, let them shew me (sayeth the same Father) why Christ fasted, but that his fasting should be an example to vs?

Ambr. Tom. 3. Epist. 10.

And heere fitly is the number of forty dayes mentioned in Christs fasting: because the number of the forty dayes (saith Saint *Ierome*) is oftentimes in holy Scripture applyed vnto a time of penitency and affliction for our sinnes.

Hieron. in Ezech.

Vpon the decreasing of the flood, after forty daies *Noah* opened the window of the Arke. Forty yeares wandered the people in the wildernesse. Forty dayes had the Niniuites to repent them of their sinnes: Forty daies slept *Ezechiel* vpon his right side, sorrowing for the Tribe of *Iudah*. Forty daies fasted *Elias* when he fled

Gen. 8. 6

Psal 9. 5

Iona. 3. 1

Ezec. 4. 4

1 Reg. 19 8.

fled before *Iesabel:* forty daies fasted *Moses* when he receiued the Law vpon the Mount. *Moses* for the Law, *Elias* for the Prophets, Christ for the Gospell, which all communed together; saith Saint *Austen*, and accorded in one. Three sufficient witnesses to authorize fasting, and the number of forty daies fasting: which time saith Saint *Ierome*, the Church hath kept since the time of the Apostles themselues. We haue the dayes of Lent, saith *Cyril*, consecrated to fasting. All our life time (saith S. *Austen*) wee should consider our course set before vs, but chiefly in the dayes dedicated to abstinence: wherefore, considering the excellency of Christs example, the deuotion of the ancient Fathers, to both which we may well thinke nouelty should giue place: we doe well in well obseruing the time of lent.

Exod. 32. 2.

Hieron. Mont. nos secundum traditionem Apostolorum vnicam obseruamus Quadrageſimam. Cyril. in Leu. Aug. Serm. 64. de Temp.

10 And now *If thou bee the Son of God*, as yet doubtfull of his diety: When he heard that a virgin had conceiued and borne a Sonne, there he

Mat. 3. 20. 13

hee thought hee was the Sonne of God, but when he perceiued shee was espoused to *Ioseph*, there hee thought he was the sonne of man.

Luc. 2. 14 16. When he heard the Angels make that heauenly melody at his birth, there he thought he was the Sonne of God: but when he saw the tender babe in Bethlehem with *Mary* his mother laide in a manger, there he thought hee was the Sonne of

Luc. 2 21 man. When he saw him circumcised, then he thought there appeared a plaine signe of his humanity: but when he heard the name of *Iesus*, then he began to suspect his Deitie. When he saw him baptised with the multitude, he thought sure

Mat. 3. 17. he was the Son of man: but when the voice came from Heauen, then he heard otherwise, to wit, that hee was the Sonne of God. When he saw his fasting so long and not hungring, then he thought he was the Sonne of God: but when at the end of forty dayes he hungred, then he thought he was the Sonne of man.

And

And therefore in the first place, he assayes him by eating, as man, with a conditionall, *If*, to haue him shew his power, whether he were or no, the Son of God.

But our Sauiour, when hee had fasted forty dayes and forty nights, he proceeded no further. *Then hee hungred*, that the power of his Deity as yet might be hid, seeing that *Moses* and *Elias*, men, had aforetime fasted so long. Forty dayes without hunger, was not of man, and yet afterward to hunger, was not of God and therefore the diuell as doubtfull what to doe, tempted him after this manner: *If thou art the Sonne of God*, that naturall Son, and so equall to him in power, *Command that these stones may bee made bread.* There is a voyce that hath testified of thee from Heaven, that thou art the Sonne of God: canst thou liue by this title or testimony? thy Father, either he sees not thy distresse, or he will not helpe thee: the best way is helpe thy selfe, and

looke thou to thine owne safety, while the voice is testifying, thou art staruing.

11 In this, or the like temptation, great is the subtiltie of the old Serpent, wherein first he moues to distrust Gods providence: Secondarily, to trust in our owne power, and thirdly, to neglect fasting and patience, the exercises of true piety. *Command that these stones may bee made bread.* As if he would at once both try him, whether hee were God, as also allure him as man.

But the Tempter meeting with Christ, met with his match, for he could not gather the certainty of eyther, *Man* (saith hee) *shall not liue by bread onely, but by every word that proceedeth out of the mouth of God.* Deut. 8. 3 And here we haue example by our Lord Iesus to with stand the vice of gluttony; with which vice the tempter assayeth our Saviour. Here wee must begin if we will ouercome the Tempter, first we must labour by abstinence to haue victorie, or ouercome

come our ſelues.

12 Doth the Tempter thus leaue? no, he aſſaies him againe: this man faſteth, liueth deuoutly in the wilderneſſe, is not carryed away with the temptation of eating, ſurely hee is good, and better then others: may hee not bee brought to affect glory? This affectation of glory is wont to moue the beſt. Now hee taketh him to the pinnacle of the Temple, ſetteth him on high; to the Temple, a ſhew of holineſſe: on high, a place of emenency: the Temple a place of holines, an hundred to one (thinkes he) but a ſhew of holyneſſe, but a place of dignity, is a meane to Tempt; and now what ſayeth hee in the ſecond place. *If thou be the Sonne of God, caſt thy ſelfe downe*, being the Sonne of God, thou canſt by thine owne power ſaue thy ſelfe, if not, thou haſt the miniſtery of Angels to ſaue thee: the Scripture it ſelfe ſaith it. *Hee ſhall giue his Angels charge ouer thee*, and therefore doubt not, throw thy ſelfe

downe. Casting thy selfe downe, and the Angels sauing thee, all the world will giue thee applause, and thou shalt be so glorious, as never was any.

So we see the drifts of this temptation, when the Tempter cannot make men distrust in God, then it is his manner to try to make them presume of him: when intemperancy doth not take place, when a meane estate beneath doth not seduce; yet to be aloft, the Tempter thinkes it a fitter opportunity of prevailing.

But what doth hee say *Ego mittam te?* I will cast thee downe? no, but *Tute mitte*; Cast thy selfe downe. This is to shew vs, that Sathan can hurt none, vnlesse any by consenting to temptation doe hurt himselfe: for hee that desireth that all might fall, can perswade, but not cast downe, his property is to suggest, but our part it is to resist his suggestiõs: a diabolicall voice truly prouoketh to descend not to ascend. The tempter saith in desperate manner,

ner caſt thy ſelfe down: but God ſaith in hope of mercy, raiſe thy ſelfe vp.

13 In that he alledgeth, or rather miſſe-alledgeth holy writ, it teacheth vs with the men of *Berea*, to try whether it be ſo or no. Wee ſee it hath beene the manner of deceiuers, following this old deceiuer, to forge euidence, and ſome times, ſaith *Origen*, to play the ſubtile Pyrates, who ſet vp lights nere dangerous rocks, that the traueller reparing thither, in hope of ſafety, may by that meanes be intrapped & taken of his enemies. In this fashion peruersmen, to ſtrengthen their fancies, vſe alſo to deale, and force Scriptures to the bent of their owne opinions. Acts 17. 11.

But conſider we a little more this place of Scripture, *Pſalme* 91. 1. The Pſalme, (ſay the ancient Fathers) concerneth GODS protection of the faithfull man, ouer whom hee hath appointed the miniſtry of Angels. Now for Chriſt who was God form everlaſting, hee rather keepes the Angels, then the Angels

him, and therefore no way was it appliable vnto him: *They ſhall keepe thee*, that is to ſay, thee Oh faithfull man, which art fraile and weake in ſelfe. *Leaſt at any time thou daſh thy foot againſt a ſtone*, or fall away being ſtriken at the ſtone of offence. So in the firſt place of the text is rightly vnderſtood, if we reſpect the ſtate of the righteous man, as the Prophet meaneth: yea heere is a contrary ſenſe, *hee ſhall keepe thee in all thy wayes*: True, but not in all thy preſumptions: *Hee ſhall giue his Angels charge ouer thee*: well, ſhalt thou therefore tempt God the Lord of Angels? Chriſt anſwered rather *thou ſhalt not tempt the* LORD *thy* GOD. In the third verſe of the Pſalme, it is ſaid. *Hee ſhall defend thee from the ſnare of the hunter*: and in the thirteenth verſe, *Thou ſhalt goe vpon the lyon and Adder*: both which places concerne our preſeruation from the Tempter, which he leaueth out, and onely inſerteth an vnperfect ſentence, which Chriſt ſoone

foone answereth: *Non tentabis Dominum Deum tuum*, thou shalt not tempt the Lord thy God: that is to say, man shall not tempt God: As for example, when God giueth a man a paire of staires; and other meanes for his safety, why should hee tempt God, or cast him-selfe downe headlong. Deu. 6. 16.

14 Hath the diuell yet done tempting? No, hee is not so soone cast of: now he taketh our blessed Saviour into an exceeding high mountaine, and there sheweth him the Kingdomes of the world, with the glory of them at one, making a large promise to bestow them all, who had not authority to dispose of any one: He will giue kingdomes, but vpon such a condition, as should make any good dealer break off from coping with so bad a bargainer. The condition is, hee must bee *worshipped*: What, should man forsake the worship of God, and bestow that vpon any but God, for riches or kingdomes themselues?

Num. 22 28.

these were deere riches and kingdomes indeed: no, saith *Balaam*, I cannot doe it if he would giue mee a house full of siluer and gold.

15 Hitherto hath our Saviour shewed no signe of his deity, the Tempter takes him to be man, and therefore tempts him as man: in the desert where is hunger, he tempts him to gluttony: vpon the Temple where was the chaire of doctors, he tempts him to vaine glory: vpon the high mountaine whence worldly things are seene, he tempts him to couetousnesse, which is indeed, (as the Apostle saith,) Idolatry: for heere he would haue worship.

All in vaine was it, to shew Christ the glory of the world, who beheld it no otherwise then Physitians are wont to doe vlcers and diseases of their Patients, hee offereth earthly kingdomes to him, who had in his owne hands to bestow earthly; and an heauenly: hee would haue worship of him, whom all the Angels doe worship, and at whose very sight

ſight he himſelfe did tremble.

And heere is to be noted, that by by this temptation vpon the Mountaine thou mayeſt learne, that when thou art great and high, the diuell ſetteth before thee great and high deſires, and would haue thee fall downe that thou mayſt accompliſh them. *Ambitio*, (ſaith Saint *Ambroſe*,) *domeſticum malum, & vt dominetur aliis prius ſeruit, curuatur obſequio, vt honore donetur, & dum vult eſſe ſublimior, fit remiſſior.* This ambition hath a domeſticall danger, that it may rule, it ſerues: that it may be honored, it bends and bowes in giuing honour: while it would be aboue others, it becomes inferior to others.

16 In this temptation conſider we Chriſts anſwer vnto the Tempter, *Dominum Deum tuum adorabis, & ei ſoli ſeruies*: Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue: and ſo commanding him to depart, at which commanding the Tempter leaueth him. Mat. 4 10

Now concerning the last assault, in that our Saviour sharply reiects him, when once he begins to mention Gods worship, we are taught to beare injuries offered to our selues, but no way to tolerate injury offered vnto God. For the other temptations, (saith S. *Chrysostome*) *Command these stones to bee made bread*; and, *Mitte te deorsum*, Cast thy selfe downe, Christ was not so much moued, did not rebuke the Tempter: but when hee began to meddle with Gods worship, and speake of casting that away vpon worldly glory, Christ sends him packing with a *vade Sathana*, avoide Sathan, and tels him for worship, it was Gods, and none but Gods.

Chrysost. hom. in 4. Mat.

17 Against the temptation of intemperancy, learne these things, first, not so much to respect the life of the body, as the life of the soule: *For man doth not liue by bread onely, but by every word that proceedeth out of the mouth of God.* Should we regard the house, and let the houshol-

der,

der pine away in misery? Should the seruant be adorned, and the maister himselfe become an abiect? Secondly, we learne, not to yeelde to any perswasion of the Tempter, for the necessaries of a fraile, momentary and transitory life. Thirdly, that for the want of bodily sustenance, we should not breake out into impatience, but depend vpon Gods providence, and vse the order that God hath ordained to maintaine his creatures.

18 Against the temptation of vaine-glory, we learne, not to beleeue the imbracings of this deceitfull *Ioab*, who when he knowes any one to be giuen to fasting, or any other exercise of Christian piety, he would make him as the boasting Pharisie, to say with contempt, *Non sum velut ille Publicanus, I am not as yonder Publican, I fast twice in the weeke.* We see also when he hath men on high, how there he mooueth them to tempt God by presumption, but we learne also in this case

cale what to doe. I am a man, and therefore can otherwise descend, then by casting downe my selfe, I will not tempt God, and neglect the meanes hee hath ordained for my preseruation, for a little glory: his Angels guarde me in my wayes, not in my presumptions.

19 Against the temptation of desiring the greatest things in the world, I learne to preferre Gods worshipp before all the world, and so to breake off by his good grace from all euill motions of the Tempter. Against all temptations in generall: I learne first by this of our Saviour, to resist temptations in the first assault, not to suffer temptations to Enter the doore of our heart, but to resist them without the gate at the first knocke. Saint *Basill* likeneth the Tempter vnto the Leopard, which hath such naturall hatred against men, that if hee see but a mans picture, hee is ready to fly vpon it, and all to teare it. Such is the enmity of the red Dragon whom

Basil in a. liquot. scrip loc. hom. 21.

whom Chriſt vanquiſhed, if he ſee but a picture or reſemblance of Chriſt in a good man, hee is ready to rage againſt it: we ſee him aſſaulting, but not prevailing, aſſault hee can, overcome he cannot, vnleſſe men conſent.

20 By the order of theſe temptations, it is manifeſt, that the Tempter firſt beginneth with lighter, then commeth to greater. Firſt, he began with eating, then he goeth to the affectation of glory, and laſt of all, falleth to flat Idolatry: In all theſe Chriſt as we ſee meeteth with the temptation in the begining, kils the ſerpent in the egge, nips vice in the blade, ſtrangles ſinne in the firſt motion. For the old ſerpent, ſaith Saint *Ierome*, is ſlippery, and vnleſſe we keepe out the head of ſuggeſtion, hee will get in his body of conſent, of delight, of cuſtome, of nature, and all.

21 In theſe temptations, Chriſt repaireth as wee ſee, to a *ſcriptum eſt*, it is writen, the offenſiue armor

he

he vseth, is the sword of the Spirit; a speciall lesson for our Christian learning: if we are Tempted with a desire of sinfull delights, we may call to minde, we haue a *Scriptum est*, to answer this temptation, *Not in chambring and wantonnesse.* If wee be Tempted with an inordinate desire of riches, we haue a *scriptum est*, *Godlynes is great gaine, if a man bee content with that he hath.* If we bee Tempted with a vaine opinion of our selues, we haue a *scriptum est*, *Behold, I am but earth and ashes.* If we be Tempted with a carelesnesse of our estate and condition, we haue a *scriptum est*: *It is appointed for all men once to dye, and after that comes iudgement.*

Rom. 13. 13.

1 Tim. 6. 6.

Gen. 18. 27.

Heb. 9. 27.

Further-more, wee see Christ would not turne stones into bread, to teach vs not to consent vnto the Tempter in any thing, no, though it haue a shew of good. There were many high places in Ierusalem, yet the temptation of the casting downe, was from the Temple, the best,

beſt, the holyeſt eſtate of all.

Chriſt would not caſt himſelfe downe, thouh he might haue ſaued himſelfe without the miniſtry of Angels: to ſhew vs not to ſeeke ſupernaturall meanes when God doth lend vs naturall. Wee tempt him when we ſeeke health without a medicine, or victory without a combate: We tempt him when we may by reaſon or counſell avoide ſome euill, and will notwithſtanding explore his power: and laſt of all, we tempt him, when we enquire to far into his wiſedome, or that of him vnlawfully, which he is wont to offer by meanes.

22 Laſt of all we ſee that Chriſt would not hearken vnto the temptation of windy praiſe, whereby the Tempter ſeekes to draw many from God and godlineſſe: nor vnto a deſire of hauing kingdomes of the world, whereby he is wont to draw many for a great deale leſſe, and needs not bee at coſt to offer ſo much to withdraw them from Gods worſhip.

worſhip. What Chriſt did, we ſee, and hence all may learne what wee ſhould doe; of this we may be ſure, ſeeing the Tempter ſpared not Chriſt, he will not ſpare Chriſtians: His property it is to tempt; our part it is to *withſtand* his temptations.

CHAP. VIII.

What wee learne by Chriſts great compaſſion towards the diſtreſſed ſtate of man, and his continuall doing good in the world.

WHen we enter into conſideration of the great compaſſion of the Sonne of God towards the diſtreſſed ſtate of mankinde, we find it a worke of vnſpeakable mercy. In the Creation, *Dedit te tibi Deus*, O man, God gaue thee thy ſelfe: but in the redemption, *Dedit ſe tibi*, God gaue thee himſelfe. In the Creation God gaue an *Eſſe naturæ*, a being in nature, but in the redemption, an *Eſſe gratiæ*, a being in grace. In the Creation of things neceſſary

neceſſary for man, onely ſix dayes were paſſed: but in mans redemption, three and thirty yeares were expired: in the Creation, *Pauca dixit*, he ſpake few things: in the redemption of man, *multa dixit, multa fecit, multa pertulit*, he ſaid many things, he did many things, he ſuffered many things.

Adam in the ſtate of innocency, for perfection left all his poſterity farre behind; his reaſon was vncorrupt, his vnderſtanding pure, his will obedient: Hee was for knowledge of heauenly matters, an excellent Diuine: for inſight into the nature of things, a deepe Philoſopher: for power, he had a whole world to command: nothing which was neceſſary, was now wanting vnto him; that when he ſaw he had all things which he could deſire in earth, hee might then turne his deſires towards Heauen. Hee hath one precept among theſe many bleſſings, that is, to keepe the Law of his God: this one precept is moſt vndutifully broken

broken: *Adam*, vnleſſe Mercy ſtepe in, thy felicity and the felicity of all thy poſterity is at an ende, therfore behold a helper when thou art now in the pawes of the Lyon: *The ſeed of the woman, ſhall breake the Serpents head.* Here the Serpents hope is turned into a curſe, and in Chriſt (who was to come) *Adams* dread is turned into a bleſſing. Behold loue, which affected *Adam*, more, then *Adam* did affect himſelfe.

Luk. 10. 33. 2 Now Chriſt the promiſed ſeed and Sauiour being come, hee compareth himſelfe vnto that *Samaritane*, who tooke compaſſion vpon a poore wounded man. This wounded man may reſemble humane nature: the Prieſt and the Leuite that paſſed by, ſignifie the offerings and ſacrifices of the Law: the *Samaritane*, Chriſt, who beholding him in this caſe with the eye of Mercy, bound vp his wounds, poured in the ſoftning oyle of grace, and ſearching wine of contrition, layeth him vpon his owne nature and righteouſneſſe

righteouſneſſe thereof, taketh out the two Teſtaments, bringeth him to the holy Hoſtage of his Church, commandeth his Prieſts to take care and charge of him, and promiſeth that one day they ſhall finde they haue not loſt their labour, is the onely repayrer of mans wretched condition.

3 In conſideration then of mans fall (ſaith Saint *Bernard*) mercy began to knocke at the bowels of God the Father, which mercy brought with her peace as a companion on the one ſide, on the other, truth accompaned with iuſtice; truth began to approch and contradict mercy. Betweene theſe ſiſters began a long controuerſie: Mercy ſaith vnto God, *O God*, this Creature of thine, Man would haue compaſſion ſhewed him, being now ſo miſerable as hee is. No, ſaith Truth and Iuſtice, Lord fulfil thy word: *Adam, that day thou eateſt thou ſhalt dye*: Mercy replies, thou haſt made me mercie, but if thou ſhew

ſhew no mercy, I am not, on the contrary: Truth ſaith,& I am truth, and vnleſſe I take place, I abide not for euer.

God the Father commits the deciding of all vnto God the Sonne, before whom, Truth and Mercy ſpeak the ſame things. Truth ſaith, if *Adam* periſh not, I periſh: and Mercy ſaith, if *Adam* be not conſerued, I languiſh. Well, let death be good, and let both haue that they deſire, let *Adam* die, and yet for all that, let *Adam* haue mercy and liue. O admirable wiſedome: but how can death be good, ſeeing the death of ſinners is worſt of all? Let one be found which of loue may die, and yet is not ſubiect to death. The motion ſeemed good, but where may any ſuch be found? Truth ſeekes about the earth, and cannot finde one cleane without ſinne, no not an infant of one day: mercy goeth vp to heauen and there findes none that hath this loue, as to leaue life for ſinners: theſe ſiſters returne

at

at the time appointed, not finding that which was required. At the last Peace calling them aside, and comforting them, saith: *You know there is none that doth good, no not one:* Psa. 14. 3 Hee that gaue you this counsell, when all is done, must surely giue you helpe: whereat the vmphyre began to proceede, and calling the Angell *Gabriel*, said, *Goe tell the Daughter of Sion, Behold, her King commeth.* Mat. 21. 5. Let these sisters now accord in one, and let that of the Prophet be confirmed, *Mercy and truth are met together, and righteousnesse and peace haue kissed each other*: Psal. 85. 10. now, Truth thou shalt haue thy right, for *Adam* shall dye: and Mercy, heere is thy desire, *Adam* shall be restored to life. O happy harmony.

But was there no righteous man that could make this attonement, or effect this great worke? No, for the righteous shall onely answer for himselfe. Was there no Angell that could doe it? No, for they had not the same nature with man. Could

Could not the sacrifices of the Law doe it? No, burnt offerings thou wouldst not haue: it was Christ, & Christ alone, that was both all and willing. Thus much of Christs compassion towards the state of man in generall.

4 For his continuall doing good in the world, we find this Testimony giuen of him, *Marke* 7. 37. *Hee hath done all things well*, Looke we into the Gospell, and there we shall also finde that his pitty was ever pardoning, his wisedome was ever teaching, his liberality was ever giuing, his compassion was evet helping: all his teaching, whereunto did it tend, but to our instruction and consolation? For his sincerity of life, while he walked in the world, *Tertullian* bids the *Romaine* but reade their owne Registers, there they should finde mention of the faultlesse conversation of Iesus the Sonne of the Virgin *Mary*. *His continuall doing good*, now his doing good, was in effect our good, for looke

Tertul. in Apologet.

looke what was due to his obedience, to wit, loue: to his desert, to wit, reward: to his humility, to wit, honour: to his sorrow, to wit, ioy: to his death, to wit, life: to his victory, to wit, triumph: all is attributed vnto vs. His merites became our merites, his suffering, our satisfaction: Hee fed many in the Wildernesse with materiall bread, and hee imparted the bread of life vnto whole multitudes that came to heare him.

For curing the deseased he was a Physition both of body and soule: for relieuing those that were miserable, he was a priviledged place, whereunto all might repaire, as infants vnto their mothers lap, where the dugs of Mercy are neuer dry. Stedfast was hee in loue without change, sufficient without want, free without desert, and euermore ready to doe good vnto all.

5 *This is a true saying.* (saith the Apostle) *that Christ came into the world to saue sinners*: was this benefit restrained

restrained vnto some before others? 1 Ioh 2. 2. No, saith Saint *Iohn*, it was for all sinners: he is the reconciliation for our sinnes, and not onely for our sinnes, but for the sinnes of the whole world, saith he. The further any good reacheth, the more noble it is: the commission of the Apostles, was, κηρύξατε τὸ εὐαγγέλιον, *Preach glad tydings*: as it could not be but acceptable, so was it at large also, πάσῃ τῇ κτίσει, Preach it to all creatures, according to that of the Psal. *Their sound went out into all Lands*. Mar 16. 15. Psa. 19. 4

He would *often haue gathered Ierusalem as the Henne doth her chickens vnder her wings*, If thee would haue hearkened vnto him. The Sunne (saith Saint *Chrysostome*) extendeth his beames vniuersally to all: If any wilfully shut their eyes, and will not behold the light of the Sunne, is the fault in the Sunne? No verily. Of this mystery, dispute he that will. Mat. 25. 37. *Chrysost. hom. in Ioh. hom. 1.*

6 To goe on with the life of our Sauiour, *Hee went about* (saith S. *Peter*)

Peter) doing, and healing all that were oppreſſed of the Diuell, for God was with him. Yea, his goodneſſe ſhewed it ſelfe towards his very enemies: for while they were ſeeking to ſlay him, he ſought to ſaue them; he never regarded τὸ ἴδιον, his owne, but τὸ κοινὸν, but the common-welfare and benefit of others. The candle being enlightened, with what carefulneſſe did hee ſeeke the loſt groat? What mountaines and deſerts did he wander to finde, and finding to bring home Man the ſtray ſheepe, leauing the ninety and nine, or companies of Angels in glory? Acts 10. 38. Luc. 15. 5.

7 By all this we learne, that wee liue not in the world for our ſelues, but ſetting Chriſts example before our eyes, how we ought to be helpfull to others. Of all liuing creatures there is none created to a more louing and ſociable end then man: but amongſt men none are more ordained to doe good each to other then Chriſtian men, while wee are in the way, ſaith Saint *Auſten*, let

vs beare one anothers burthen, that we may rest together at the end of the way: wee are branches, not brambles to be renting and tearing one another. In artificiall buildings one stone doth beare vp another, much more should the same bee done in that building, wherein (saith Saint *Peter*) *all the faithfull are as liuely stones.* 1 Pet. 2. 5 Nature hath taught the Beauers to helpe one another in swimming, and the Cranes flying ouer the mountaine *Taurus*, when the formost is weary in beating the aire that the next should succeed, and so in order every one to labour for the safety of them all. Grace doth teach vs the same lesson, or rather the Author of grace; Liue coales will kindle the dead: the holy *gift of Gods spirit*, Saint *Paul* tels vs, *wee receiue it to profit withall.* 1 Cor. 12 We receiue it as for our owne, so also for the good of other that haue interest in our graces and gifts, not by way of title, but of participation. And nothing is good vnto vs (saith Saint *Austen*)

Anſwer) vnleſſe wee communicate the ſame good to others.

8 We ſhew whom we reſemble, when we haue compaſſion on ſome, and ſaue others with feare, pulling them out of the fire. We know not how ſoone we may ſtand in need of God our ſelues, & therefore ſhould deſire nothing more then to ſhew our ſelues helpfull vnto others. It is a token wee are liuing members, when we feele the infirmitie of fore parts in the body. Chriſt our Sauiour doth not ſay to his Diſciples bee ye glorious, or mightie; as your heauenly Father is glorious, and mightie, but be mercifull, as your heauenly Father is mercifull. It was the voice of *Caine*: *Numquid ego fratris cuſtos?* Am I my brothers keeper? It was the anſwer of thoſe that conſpired the death of the Son of God; *quid ad nos?* What is it to vs? Looke thou to it, as if they cared for no more but themſelues. It is the practiſe of worldlings onely to reſpect themſelues, and make no conſci-

Iude 23.

Gen. 4. 9

Mat. 27. 4.

ence, like greedy Harpies, how they spoile others. In *Pharaohs* dreame, the leane devoured the fat, but in the course of these men, the fat devoure the leane, like fishes in the Sea, where the greater doe eate vp the lesse: wee are often (God be mercifull vnto vs) enemies one to another, like the *Madianites*. It is a heard winter (say they) when one Wolfe devoures another, yet this is vsuall with men. For these (saith *Origen*) that punishment (*misisti iram, & terra devorauit eos*, Thou didest send foorth thy wrath and the earth devoured them) is verified in them: hath not the earth devoured them, which waking doe talke of earth, sleeping dreame of earth? *Inopia multa, rapacitati plura desunt.* The poore man wanteth many things, but yet greedy raking rich men lacke more: *Terra devorauit eos*, the earth hath devoured them. Sathan came from compassing the earth, and these are compassing of earthly things, but never thinke

Gen. 41 3.

Origen in illud Psal.

thinke of compassing heaven.

9 *David* saw a poore woman but locke with a sorrowfull countenance, and shee needed not wait long for a day of hearing: himselfe commeth and demands the cause of her sorrow, saying, *Woman, what aileth thee?* 2 One man resembleth another sometimes in speach, sometimes in gate, and gesture, but he is most like a man that is like him in face. 3 We may haue sundrie resemblances of Christ our redeemer, but of all other he is most like him that is like him in mercy. 2 Sam 14. 5.

CHAP. IX.

What we learne by Christs little esteeming popularity and glory of the world.

LEt vs now call to minde a little (for our Christian instruction) how farre Christ was from seeking the glory of this world, to whose greater glory it was (saith *Origen*)

Orig. lib. 2. cont. Celf.

that he appeared without glory: to whose strength it was that he came in weakneſſe. When the people would haue giuen him the title and dignity of a King, he gat away into a ſolitarie place, nothing at all regarding that weathercoke blaſt of popular applauſe. In the primitiue Church (ſaith one) there were ſo many diſpiſers of the world as Chriſtians, becauſe they ſo much looked vpon the example of the Sonne of God, who liued in a continuall farewell of the world. Hee fled from a Kingdome amongſt men: for his Kingdome was not (as himſelfe told *Pilate*) of this world.

Iohn 6. 15.

Iohn 18. 36.

2 And heere wee may in the firſt place obſerue, that euen in this his flying from glory, glory followed him: hee was circumciſed as a ſinner, yet named a Sauiour of men: lying in a manger at Bethlehem a tender babe, hee was adored of graue ſages: dying as man, yet is hee worſhiped and beleeued on as God. After many of his myracles,

Luc 2. 21 Mat. 2. 8.

hee

hee ſpecially charged the people to conceale them, and yet they publiſh his fame a thing he forbad them to doe. Math. 9. 30. Ioh 6. 15.

3 O holy Sonne of God (ſaith one) when the Candle was lightned, why wilt thou haue it put vnder a buſhell? Why wilt thou not ſhew thy glory vnto men? Was it becauſe thy Kingdome was not of this world? True Lord; and therefore I reioyce to ſee thee in humility. Vntill the age of thirty yeares wee finde, ſaith Saint *Bernard*, (excepting only his diſputing with the Doctors in the Temple) no other, but that our Saviour led a ſilent and a ſolitary life: What, did hee feare vaine-glory, who was the Lord of glory? Hee feared indeed, but was it in regard of himſelfe? No, but for vs, who were to be feared, and therefore thereby would draw vs by his precept and practiſe from ambitious deſires of glory. *Bernard in ſer. de-ver.*

4 Although it was but ſeldome that our Saviour vſed reprehenſi-

ons, yet wee finde that there were none whom he did more often reproue, and openly rebuke, then a kinde of men called Phariſies, hauing their name of ſeparating themſelues from other men, as being better then they, in their owne conceites. Theſe were thoſe whom hee reſembled to *painted ſepulchers*, faire with-out, but foule within, whoſe vizard was better then the face, all their holineſſe was no other but a ſhew of holineſſe, their corner counterfeit praying to bee ſeene of men: their Trumpet blowing alms, to haue a little worldly pompe and glory. Our Saviour could not away with this faſhion, and commandeth vs the contrary. Math. 6. 10. 11.

5 It is a wonder to conſider, how wee make worldly glory our cheefeſt iewel, how all the ſheaues of the field doe fall downe before a conceite of preheminency. What was all that was ſhewed, when all the glory of the world was ſhewed?

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the word is δόξα, which ſignifieth no other but a ſhadow, an opinion, a ſhew, that which was ſhewed in the twinckling of an eye, ſhall periſh in the twinckling of an eye. What is praiſe of men but a puffe of winde which ſometimes bloweth one way, and ſometimes another? Or as the Eccho, which makes a ſound, but is indeed no ſubſtance? What is our vaine mirth, but a little Sunne-ſhine before a ſtorme? What is worldly and ſecure peace, but a calme before a tempeſt? Mat. 4. 8.

If in any thing a Chriſtian man ſhew himſelfe what he is, then ſurely moſt eſpecially in being crucified to the fleſh and the world: that is to ſay, vnto the pleaſures of the one, the glory of the other. Three were crucified vpon the Croſſe together, two malefactors, and Chriſt in the middeſt: and Three there are to be crucified in Chriſts members, the fleſh, and the world, as the two theeues, the ſpirit, as Chriſt in the midſt. The fleſh is the theefe vpon

Ga.5.24 the right hand: *They that are Christs, haue crucified the flesh*: The world is the theefe vpon the left hand, accor-
Ga.6.14 ding to that, *The world is crucified vnto me, and I vnto the world*: which is then done, when nothing de-lights vs, nor wee take delight in a-ny thing but in God. In the midst of these is the spirit also crucified,
Psal.51. 17 according to that, *A troubled spirit is a sacrifice to God.* The theefe on the left hand was not saued: That is, that the world or obstinate, and vnrepentante sinner in the world,
1 Cor. 11. 32. from whose number Christ hath away his, *That they be not condemned with the world.* The theefe on the right hand is saued, so is the crucifi-ed flesh with the spirit, when both are remembrd of Christ in his Kingdome, and are with him in Pa-radise, because they are crucified with him.

Aug. Ep. 111. What is it, saith Saint *Austen*, to bee lifted vp in this world, and in another world to bee cast downe? What for a short time to shine in glory,

glory, and hereafter to consume in misery?

What was the cause (saith Saint *Chrysostome*) that the house spoken of in the Gospell, fell? Was it in the winde, or the tempest, or the waters? No. The Text saith, it was builded vpon the sand: the foundation was not good. To build vpon hope of riches or glory, is a weake foundation, the house may seeme goodly in faire weather, but when a storme comes, it is gone. To let riches and glory goe, *Our trust is in God onely*: this is that building which is vpon the Rock, and will never faile, come winde, come storme, come waters, and whatsoever. *Chry. hom 4. ad pop. Antioch.*

Fie vpon that folly that delights more to seeme vnto men, then to be in truth and verity vnto God. Doth not that wife displease her husband who adornes her selfe to please others, the same doe they who by these actions onely seeke to please men. A strang practise there is in the world

world, that goeth about to alter by laying one a little I know not what; that countenance which God hath giuen, onely to seeme so, and so, to the eyes of men? Christ said of the tribute money, whose Image is this? The same may be said concerning some in this case, whose visage or countenance is this?

The worke-man is wont to grow out of loue with his worke seeing it deformed by others. How can we pray, or looke vp to God, when we are not of that forme hee hath giuen vs, or how can we lift vp our eyes to Heaven, but thinke impiety shall not enter there? These thinke to deceiue others, whereas indeede they deceiue themselues, and I pray God they doe not one day finde it, and weepe with *Esau* for a blessing, when it is too late.

Painters desire to make somewhat onely for shew, they respect not any thing within. But what is it to haue a foule guest in a faire house, or a little praise and glory with

with men, and to loſe praiſe and acceptation with God? Sain. *Ambroſe* ſaith of *Ioſeph*, *Pulcher corpore, ſed pulchrior animo*, hee was faire in body, but fairer in minde, which is beſt of all. *Ambro. de Ioſeph.*

9 To glory in honor and praiſe of men, in building, in banqueting, is friuolous. To account none worthy of honour, but our ſelues. To ſeeke for oſtentations ſake to excell others, is meere vanity. Thy words (ſaid *Phocion* to a boaſting companion) are like a Cypreſſe tree, tall enough, but without fruite.

The Philoſophers come vnto *Alexanders* Tombe, and every one giues his verdict: ſome ſay, yeſterday a world would not ſuffice, to day ſeauen feete in length: others ſay, yeſterday he had friends and enemies, to day all are equall. Goe to the ſepulchers, (ſaith Saint *Auſten*) and there ſhew me a difference if you can amongſt the bones, betweene the riche and poore, betweene the maiſter and the ſeruant, betweene

betweene the greateſt Senatour and
Pſa. 52.7 loweſt ſubiect? *Loe, this is hee* (ſayeth the Prophet) *that put his truſt in his riches*: as if he would inferre, you ſee what comes of putting truſt in earthly things.

It is inferred of *Herod*, that hee gloried of an applauſe given to
Acts 12. 32. himſelfe, *but gaue not the glory to God*. What became of this? The holy Scripture telleth vs, hee *was eaten vp with wormes*: and
Ioſeph. lib 19. de Ant Iud *Ioſephus* alſo accordeth with the holy Scripture, that his end was miſerable: but firſt, (ſaith hee) there appeared an Owle ſitting vpon his head, and after hee was taken with the beforenamed Torments: He was a little before called a God, now it appeares hee is a miſerable man. Where were all his Phyſitians become?

10 Chriſt tolde them that ſought ſuperiority aboue others, they knew not what they ſought. It is true in the condition of the world: For ſuppoſe worldlings haue

haue their deſires, what haue they but ſhining miſeries? The people could not in any thing more diſpleaſe the Apoſtles, then when they would runne into ſacrifice vnto them. The juſt man (ſaith *Gregory*) when he is praiſed, is then humbled, fearing he is not vnto God, as hee is eſteemed of with men: when hee hath done any thing amiſſe, he accuſeth himſelfe: If any thing wel, hee giveth all the praiſe onely vnto God according to that of the Prophet, *Non nobis Domine, non nobis*: Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the praiſe. The Prophet teacheth vs to ſpeake twice againſt our owne praiſe, wee are ſo ready to praiſe our ſelues. Yea, in our beſt actions (ſaith S. *Ambroſe*) take heede of that ſame theefe Glory, which would ſteale away from vs all acceptation with God: *Si putaui aurum robur meum*, ſaith the holy man *Iob*, If I haue thought gold my ſtrength, If I haue lifted vp my hand againſt the fatherleſſe, Pſal. 115. 1. Iob 31.

fatherleſſe, If I haue ſaid to my treaſure, *My truſt*, If I haue exalted my ſelfe in riches by which kinde of ſpeech, his meaning is, I haue not done any of theſe things. I haue not had any of theſe thoughts, they are farre from mee.

11 *Plutarch* writeth, that it was the manner of vaine-glorious men, to haue a kinde of Ieſter to ſing their praiſes in great aſſemblies: but how farre godly men haue beene from this fooliſhneſſe, all that are converſant in Hiſtories know, they could not abide ſuch jarring enterludes. *Moſes* would not bee counted *the Sonne of Pharaohs Daughter.* Saint *Paul* would not count himſelfe *worthy the name of an Apoſtle.* The rich man glorieth in his riches, but Saint *Paul in his infirmities.* 2. *Cor.* 12. 5. The proud man in his glory, *hee in a good conſcience.* *Acts* 23. 1. The voluptous man in excelle, *hee in content.* *Phil.* 4. 11. All the inſtruments with their noyſe, could not make the three

Heb. 11. 24.
1 Cor. 15. 5.

Children

Children fall downe before the Idoll, nor all the popularity in the world make good men affect vaine glory, they know both what it is, and how soone it vanisheth. Dan. 3.8

Those who from some high turret or tower, behold things farre beneath vnder them think them small and little, but these beneath thinke them great. In like manner those whose mindes are eleuated to heauenly things, and haue their affections on high, worldly things seeme to these little, and little worth: they cannot but wonder why men beneath, or earthly minded, should so much desire them as they doe, being so transitory and variable as they are.

12 Where is *Pharaoh*, that gloried so much in Chariots: Doth not his ouer-throw tell boasting Champions that an hoast is nothing, without the God of hoasts? Where are the Gyants *that would builde so high*, and glory in a name? Doth not Gods word tell vs, *they were scattered* Gen. 11. 4.

ſcattered and defeated of their purpoſe?

Is glory then ſo fleeting, then may worldlings ſay, fare well vaine world, for as much as there is no truſt in thee, which faileſt them whom thou moſt favoreſt, they ſooneſt fall, when they thinke themſelues moſt ſure. Fare-well world, thou that quarrelleſt, but doeſt not pacifie: In thee there is no ioy without trouble, no peace without diſcorde, no loue without ſuſpition, no reſt without feare, no abundance without blemiſh, no honour without diſcontent, no eſtate without carefulneſſe of minde.

Fare-well glory of the world; for in thy delights promiſes are made & never kept, in thy vineyard men labour, but are never rewarded Fare-well world, which calleſt the raſh, valiant: the proud, ſeemely: the couetous, good huſbands: the babler, eloquent: the wanton, youthfull. Fare-well world, which deceiueſt all that truſt in thee, which doeſt

doest promise to the ambitious, honours: to the greedy, rewards: to the couetous, riches: to the young, time: Fare-well I say vaine glory, which because thou art not of God failest all.

13 When *Gyges* a great worldling, would faine know if any man were more happy then himselfe, (thinking him most happy which had most riches and glory) it was answered him, that one *Psophidius*, a poore old man of the *Arcadians*, (who was rich with a little, and had neuer gone all his life time from the place where hee was bred and borne, but there liued peaceably,) and this man was farre happier then hee. If Heathen men could so little esteem of earthly glory, what should Christians doe? Whom should they thinke most happy, but those who most minde the state of happinesse to come?

Oh Christian, after the example of Christ thy redeemer, trouble not thy selfe if thou see others advanced

ed, care not for earthly glory, but care to attaine heavenly.

CHAP. X.

What we learne by Christs continuall labour and trauels in the world.

THe sicke man that is about to take some bitter Medicine, when hee sees but the Physitian him-selfe begin vnto him, it makes him more willing to receiue the potion, how bitter or distastfull soeuer. The labours and trauels of this transitory life, haue no doubt, a very vnpleasant taste to humane palate, but seeing Christ the Physitian of our soules, not onely tooke an assay thereof, but euen drunke a full draught for our redemption; wee should bee the more willing to admit the receiuing some little quantitie of the same potion.

Luc. 6. 12.

When wee consider our Lord and Master, his long watchings, and

and how hee passed whole nights in prayer, his often iorneying from place to place to instruct and teach in every Citty: his Fasting, his Suffering all along from his very infancy, from his flying into Egypt vnto his *consummatumest*: what shall we else behold in him; but a life full of labours trauailes, never ended but with losse of life? Was it not thy birth, O Christian soule, which was then to bee brought forth, when our *Rachel* trauailed vnto death? Was it not thy cause, O holy Church, for which our *Iacob* endured so many yeares seruitude? Hee who with one droppe of bloud could haue redeemed a world, would notwithstanding suffer so many labours, so many trauailes, that no labours what soeuer might dismay vs.

Gen. 35. 18.
Gen. 29. 20.

2 At fiue seuerall times did Christ our Saviour so far proceed in labours, as there ensued the effusion of his bloud: first in his circumcision, there hee beganne to redeeme vs: secondly,

Secondly, in his prayer in the Garden, there hee shewed how he affected vs: Thirdly, when he was scourged, there he cured vs by his stripes: Fourthly, when hee was fastned to the Crosse, there he payed the price and ransome for our sinnes: Fiftly, when his side was opened with the speare, there was an issue made for the streames and riuers of grace: all these were done for our redemptiō. & remaine vpon record for our instruction. By the First we learne to labour in cutting off the vnlawfull desires of sinne, by the *Second*, to mourne with sighs and groanes for our sinnes: by the Third, to mortifie the pleasures of the flesh: by the Fourth, to be crucified vnto the world: by the Fift, to haue our hearts wounded with a daily remembrance of his vnspeakeable loue.

3 The holy man *Iob*, suffered as great tryals and troubles (wee thinke) as great might bee, but for all that, Christs were greater: for looke

looke wee into his whole life, see we therein every age, goe wee to every place where hee was conuersant, Nay, take wee a view of his sacred person, and therein see we every part suffering. Every age: In his infancy how colde and hard was his cradle at *Bethlehem*? How busie was hee with the Doctors in the Temple? To come to further yeares, what hatred did hee endure most vndeseruedly of the Iewes, euen hatred vnto the death? Euery place: hee suffered hunger in the Desart, resistance in the Temple, sorrow in the Garden, contumelies in the judgement Hall, and crucifying it selfe without the Cittie. Euery part: his eyes suffered Teares, his eares Reproaches, his taste suffered Gall, his head pricking of Thornes, his hands, the peircing of Nayles, his whole body is sacrificed as an offering for Sinne. Now there is no reason that the seruant should be aboue the Maister. When *Ionathans* armour-bearer saw his Maister goe vp Mat. 10. 25.

1 Sam. 14.7

vp to the hard and steepy rockes, he tolde him he would goe with him: When wee see our *Ionathan* goe before vs in trauailes and labours suffered for vs, should we not bee emboldned to endure labours, though no way answerable vnto his, yet such as are agreeable with the condition of our life, seeing wee are going into the land of promise, by the desart of this world?

Psal. 142 2.

4 Strange it was, that *Dauid* a man after Gods owne heart, as the Scripture speaketh, should bee so much afflicted as he was. Strange it was that *Daniel*, a man beloved of God (as the Angell told him) should be cast into the Lyons den Strange it was, I say, that these of all othere should be so much in labours and trauailes of the world, as they were. But considering that the life of man is but as the dayes which goe before the Sabboth of rest, wee may the lesse maruaile.

Dan. 6. 23.

Esa. 53. 3

Wee see the Sonne of God himselfe treading the Wine presse alone,

lone, and a man full of labours, as the Prophet ſpeaketh. Wee ſee his deareſt friends in the world, his owne Apoſtles, yea the bleſſed Virgin her ſelfe found this life no other but a ſtate ſubiect to many and great ſorrowes. What ſhould wee other-wiſe thinke of it ſaith one? *Tota vita Chriſtiani hominis ſecundum Euangelium, Crux & martyrium.* All the life of a Chriſtian man, according vnto the Goſpell, is no other but a Croſſe and Martyrdome. This Martyrdome (ſaith *Iſidore*,) is two fold: The one, *In aperta paſſione*, in open ſuffering: The other, *In occulta virtute*, In inward or hidden vertue, that is, in a minde allwayes ready to ſuffer. *Iſid. Eli. lib. 7. ca.*

But how is it ſaith Saint *Auſten*, that Chriſt cals thoſe that labour, to refreſh them? How is his yoake ſweete, when hee cals from reſt to labour, and ſends thoſe that are at quiet to worke in his vineyard? The reſt that hee giues (ſaith the ſame Father) is ſpirituall: *Iohn* is

baniſhed into *Pathmos*, but *Iohn* heares melody from heaven.

5 Beſides theſe ſpirituall labors, we know *Adam* in the time of his innocency laboured, and that God hath made nothing to be idle, that he will haue no Cipners in his Arithemitike, or ſlouthfull ſeruants in his vine-yard. Euery thing in nature doth accompliſh his end by a kinde of motion, and therefore much more man of all other, who by ſlothfulneſſe doth become a very burthen of the earth. For in this vice of idleneſſe; wit, vnderſtanding, and all honeſt endevours lye buried, as it were in a loathſome *Sepulcher*, from whence ariſeth the vnſauory ſmell of corrupt manners. In that Chriſt our Saviour called *Peter* and *Andrew* while they were fiſhing, *Iames* and *Iohn* while they were mending their Nets, we may gather how he liked of labour, and thought them fit for a laborious profeſſion. *Homo natus ad laborem*, *Iob.5.7.* Man is ſaid

ſaid to bee borne to labour; and therefore not to reſt while hee is heere. *Man goeth forth vnto his labour vntill the evening,* (ſaith *David.*

Scipio baniſhed all the idle Souldiours and vnprofitable people from his Campe: He found it true by experience in the courſe and continuance of his wars, which the Romaines had with them of Carthage, that whileſt they had enemies in Affricke, they knew not what vices ment in Rome. The Chriſtian mans life, as it ſhould of all others be farre from vice, ſo withall ſhould it be from this ſlothfulneſſe, which is the cauſe of vice. It was the Apoſtles rule, *If any would not labour, he ſhould not eate.* 2 Theſ. 3 10.

6 Now betweene theſe two, to wit, the labours of the minde and body, wee ſee that wee muſt frame our ſelues for the time of our continuance heere, to be with Saint *Paul in labours often.* We haue ſet our hand to the Plough, and in the firſt

place let vs take care of all other things, that Gods husbandry goe forward well with vs howsoever the world goe. This is the difference betweene the labours of the righteous, and theirs, who weary themselues in the way of vanity.

Psal. 34. 19. When the Prophet speakes of trouble, which the godly shall haue, he speakes of deliverance, *The Lord delivereth them* (saith hee) *out of all*: but of the other he speakes after this manner. *Great miseries remaine for the vngodly*, and there is no mention at all made of their deliverance.

Psal. 73. 6. When he speakes of sensuall men, he saith, *Non sunt in laboribus*, what was the reason? *Ideo superbia tenuit eos. Non sunt in laboribus hominum*, (saith one) *at erunt in laboribus Dæmonum*, they are not in the labours of other men; but shall they not be (except they repent) one day in worse labours?

7 Wherefore when the labours and sorrowes of this transitory life greeue vs, we may thinke of deliverance,

rance, and in our arriuall at that place where no labours and sorrowes are. The husband-man (saith Saint *Iames*) waits for the fruites of the earth, and should not we waite for the fruites of Heaven? We see Marchants for gaine, Souldiours for triumph, to put themselues into many dangers, and yet neither doth the Marchant alwayes compasse his gaine, nor the Souldier alwaies his triumph; put case they doe, yet are they not long to enioy either. If the earthly Souldiour doe this, what should the heavenly Souldiour doe? It falleth out otherwise in our Heavenly labours, the gaine is certaine, the triumph everlasting: *Quodlibet opus* (saith Saint *Ierome*) *leue fieri solet, cum eius præmium cogitatur*, Every worke is made light, when the reward of the same worke is thought vpon.

But heere is a reward so great that it cannot be measured: So precious, that it cannot be valued: So permanent, that no time can dimi-

niſh it. Let vs call to minde, how ſweete freedome is after a time of bondage. It is ſaid of the faithfull, that they ſhall ſit with *Abraham*, and ſitting preſuppoſeth reſt.

Apoc. 19 9. The ſtate of happineſſe to come, is called in the Reuelation, *The Supper of the Lambe.* The Supper, and ſo the laſt refection; after the labours of the day, then labourers take their reſt. Trauailers hauing but ſorry vſage at their firſt baite in iorney, are wont to ſay, well; The beſt is, wee ſhall ſuppe at another place. So when we perceiue we haue but ſorry vſage here, we may ſay, we ſhall come one day where the entertainemēt will be better. God knows what is fitteſt for paſſengers; labour in the way, reſt at the end of the way: It was the ſentence of Almighty God, the woman ſhould haue labour in the fruite of the wombe, the man labour in the fruite of the earth.

Gen. 42 7. 8 Though *Ioſeph* ſpake a little ſharply to his brethren, and made them

them for a time to trauaile too and fro, yet hee loved them never the worse. But these trauailes and sorrowes (will some say) are surely hurtfull vnto men. King *Cyrus* was not of that opinion, when for a punishment to the people of Sardis, he commanded them to spend their time in gaming and feastings.

9 To draw to a conclusion, hauing given our names vnto Christ it remaineth that wee looke for labour: To them assigneth hee the Crowne, who fight the battell. When we suffer and endure trauels in the world for righteousnesse sake, it sheweth that wee are vnder Christs Standard: our watch-word is, *Be constant vnto the end.* It makes men suffer the more patiently, when they see others suffer before them, but most of all Christians, who behold Christ suffering before them, and for them. Is it meet that thy seruant should liue in pleasure, when thou art full of toile and trauile? Is it fit that he should lye at

eaſe, and thou ſweat in labours? What reaſon is it then, O Man, that ſeeing the Lord Ieſus who is ſo far aboue all earthly Monarchs, as the greateſt Lord is aboue his meaneſt ſeruant: Is it meete that hee who is not onely thy maiſter, but thy Maker, ſhould paſſe his time in continuall trauaile, and thou in continuall eaſe? Heathen men were wont to ſay, that the Ants who liue and trauaile, and make prouiſion together, and haue no law (as S. *Ambroſe* ſpeaketh) to commande them, doe ſhew men how to become fit members of a Commonwealth. But the care indeede of holy men, who were ever watchfull, prouident, and induſtrious, doth teach vs to become fit members in that myſticall body, which is heere onely militant in grace, but ſhall one day be triumphant in glory.

Mat. 25. 25. Let vs call to mind what was ſaid to the laborious ſeruant, *O thou good ſeruant, thou haſt beene faithfull over little, I will make thee ruler over much:*

much : enter Thou into the ioy of thy Lord.

CHAP. XI.

What wee learne by Christ his teaching the multitude, and his actions before hee taught.

WHen the Apostle *Saint Paul* exhorted the *Corinthians to bee followers of him, as Hee was of Christ*, 1. *Corinth.* 11. 1. Wee must thinke Saint *Paul* had a care to follow Christ. Which care hee would also haue the *Corinthians*, and consequently all Christians to haue ; In the beholding of this patterne of the life of Christ, let vs obserue it well, and we shall finde that his doing, and saying, did accorde in one. Begin wee with his first sermon vpon the mount, we shall find therein contained whatsoever doth appertaine to the perfection of a Christian life : There see the pouer-

ty which at one ſtroke doth Cut downe by the root all the ſolicitous deſires of earthly things: There ſee that meeknesſe, that doth vtterly exclude all hatred and contention amongſt men: There ſee thoſe teares that doe rebaptize the ſorrowfull and repentant ſoule: There ſee that hunger and thirſt which doth bring everlaſting ſaciety: There ſee that mercy that is ever helpfull to the neceſſity of the diſtreſſed: And ſhall receiue mercy from God. There ſee that peace that cauſeth all concord and vnity amongſt the faithfull members of Chriſt Ieſus. Laſt of all, There ſee that patience that lifteth man aboue the ſtars of Heaven, to whom theſe miſty clouds of this inferiour Region and ſtormes here beneath, are as it were vnder his feete: In all theſe Chriſt our Saviour ſpeaketh comfortably, propoſing in every one Bleſſednesſe.

2 For his forme of teaching? It was *Tanquam habens poteſtatem*, Mat. 7. 27

as

as one that had power and authority to peirce the very heart, as may appeare by thoſe words, *But I ſay vnto you*: Hee ſpake as one that had power to command and enjoyne a duty to the heart. Who could looke into the heart of man but the Maker of man? Or who could enjoyne a law to mens thoughts but Hee which knew their thoughts, and will one day judge them? The Iewes ſuppoſed that onely a falſe oath was vnlawfull, Chriſt will not haue them ſweare at all: *Let your communication bee* ναὶ, ναὶ, οὒ, οὒ, yea, yea, nay, nay: where-vpon (Saint *Baſil* ſaith) *Yea in ſpeech, and yea in heart: Nay in ſpeech, and nay in heart.* Being asked of the Phariſies whether *it were lawfull for a man to put away his wife for every cauſe*: They could ſoone haue anſwered him themſelues out of *Moſes* Law, concerning *the giving a bill of divorce*: But our Saviour ſheweth the originall, that this *was permitted onely by reaſon of the hardnes of their hearts*, and

Mat. 5. 28.

Mat. 5. 37.

Mat. 9. 7.

and therefore openeth the whole matter vnto his Disciples, and setteth downe as it were a full determination of this doubt, that *hee who putteth away his wife* (Except it be for fornication) *and marrieth another, committeth adultery*: and S. *Paul* taketh it so to bee without further scruple: *The woman is bound vnto the man so long as the man liueth.* By the Law of coueting, the Iewes vnderstood the outward signes, *Non concupisces, id est, signa concupiscentiæ non facies*: Thou shalt not couet, that is, thou shalt not doe the signes of him that coueteth. Christ tels them there was more required in this Law then so: for why, not onely in the outward, but also the inward man must concurre in the obseruation of the same, and therefore the very intention of the minde was to answere the default in Gods Consistory. The Pharisies, they would not kill, but they made no scruple to hate their Brother even from their hearts;

heartes; They would not commit adulterie; But they made no conſcience, which Chriſtians ought to doe, of evill thoughts. Againe, our Saviours preaching was with power; from whence came this power? Firſt from a profound habit of Heavenly wiſedome: next, from a moſt ſincere manner of his life, to ſhew vnto vs that good learning and godly liuing ought for to goe together.

3 To wade deeper into his doctrine, (which was all along liuely, graue, and full of majeſty) the Euangeliſts themſelues doe ſufficiently declare and manifeſt as much, according to that reply of the meſſengers ſent from the High-Prieſts, *Never man ſpake as this man ſpeakes:* or that of Saint *Peter*, *Tu Domine habes verba vitæ*, Lord thou haſt the words of life. Iohn 7. 45. Iohn 6. 68.

For the ſubiect of his firſt doctrine, it was *pœnitentiam agite, & credite Euangelio*, Repent and beleeue the Goſpell. *Iohn* the Baptiſte who alſo Mark 1. 15.

alſo prepareth the way, hee preacheth Repentance, as if Repentance were the way to come to Chriſt. Repentance makes vs finde the diſeaſe, and finding the diſeaſe, wee runne vnto the Phyſitian. Repentance makes vs feele the burthen, and when we feele the burthen, we fly vnto him that can eaſe vs: Repentance makes vs accuſe our ſelues, and if wee accuſe our ſelues heere, (ſaith Saint *Auſten*) Sathan ſhall haue nothing to accuſe vs of heereafter. *Iohn* preached health, Chriſt brought health,. *Iohn* was a light, and a light is neceſſary before day. *Iohn* was a voyce, and the voyce goeth before the Word, the voyce vaniſheth, the word abideth for ever.

4 As *Iohn* taught Repentance, ſo Chriſt alſo taught the ſame, to ſhew that this is neceſſary Doctrine for the ſtate of man, who by Repentance ſhould oft-times commune with himſelfe, debating Gods cauſe againſt himſelfe, and his owne cauſe with

with the mercy of God. *Genus mortis eſt* (ſaith Saint *Auſten*) *ſine pœnitentia viuere*, a kinde of death it is to liue without Repentance. *Ahab* thought *Elias* and his Prophecyings did but trouble him, as many thinke of the doctrine of Repentance: but he found, and they ſhall finde, it will bee their owne ſinnes that at the laſt ſhall trouble them, vnleſſe they repent. 1 Reg. 18.17.

5 But to goe forward, as his Doctrine in this his calling of ſinners to Repentance, was moſt peaceable, ſo it was alſo eaſie, plaine, and perſpicuous, even when hee treated of the profoundeſt myſteries: wherein he vſed neither pompe nor pride of affected eloquence, yet was it ponderous, without either feare, flattery, or by diſcourſes mixed with Gall and bitterneſſe: this plaine and perſpicuous manner of ſpeech bare with it a Maieſty, declaring from whom it came, manifeſted in that, *hoc fac, & vives*, doe this, and thou ſhalt liue.

He

He disanulled not the Law of *Moses*, but rather ratified the same: that, speaking of the Circumcision of the flesh, which was the signe: Hee, of the Circumcision of the heart, which was the thing signified: In all which there was a powerfull operation, as the Disciples reasoned, *Did not our heartes burne while he opened the Scriptures?* Luke 24. 32.

In this his teaching, he vsed Parables, a forme of instruction taken (saith Saint *Ierome*) from resembling one thing by another, which by a thing knowne is wont to draw the hearers vnto a more plaine vnderstanding of things vnknowne vnto them: notwithstanding vnto the perverse, more intricate and mystical, according to that in Saint *Mathew, Vnto you it is giuen to know the mysteries of the Kingdome of Heaven, but vnto others in Parables.* Mat. 13. 11.

6. This one thing we may withall learne for our Christian observation, that Christs actions were every

ry way answerable vnto his Doctrine: his Words preached holynesse of life, his Workes preached the same: *Cœpit facere & docere* (saith Sainte *Luke*) Hee began to doe and teach: a long way by precepts, is by example often-times made short and easie. Hee fulfilled in his owne person what soever hee taught others to doe, that in him the World might haue a light, both of good teaching and good following. Acts 1.1.

7 For the application heereof wee may obserue by this his teaching: first, that he was the very Prophet, whom God had promised by *Moses* to raise, whom all should heare, and hearing follow. Deut. 18

Wee often maruaile at the *Iewes* hardnesse of heart, who hauing Christ among them, comming as he ought to come, according to all the Prophets of old, their eares were so dull they would not heare him, their eyes so blind they would not see him. In the next place, we may

may consider that Iesus Christ is the same for ever: many Christians would haue bene glad, if it had pleased God, to haue bene present with those Eye-witnesses, in beholding their Redeemer. For what a ioy would the very beholding of him haue offered the beholders, his venerable countenance, his grace-full behaviour, and to haue heard his most gracious words, and manner of exhortation? Which would haue made a Christian soule to dissolue it selfe, as it were into teares of ioy, to haue seene the light of his countenance, and to haue heard his admirable manner of exhortation.

Luke 11. 28. 8 But hearing is not all, for when Christ said; *Beati qui audiunt*, blessed are they that heare; hee had not so soone done, but there was some-what more behinde, which was An *& custodiunt*, that is, a keeping of those instructions that they heard: to shew that the scope of his teaching was not to haue his auditors to heare onely or admire, but

but to keepe and follow: not to discourſe, but to practiſe: For hee ſhewes that *hearing, keeping, and bleſſing*, they doe goe all together.

In the Law, were thoſe cleane Beaſts that did chew the cud onely? No, they muſt chew the cud, and diuide the hoofe. Chriſt ſaith of *Mary* that heard the word, *Mary hath choſen the good part*: Hearing is but a part. When the Prophet ſpeakes of the Teſtimonies of Gods Law, he addeth this, *In cuſtodiendo merces magna*, in keeping of them there is great reward: Hee doth not ſay, *in audiendo*, in onely hearing. The promiſes of ſalvation in holy Scriptures are not ſo much laide forth to the hearers, as to the doers of the will of God their heavenly Father. It was his owne practiſe, who was the naturall Sonne of God: It ought to be ours, who are the Sonnes of God by grace, to doe the will of our Father which is in heaven.

Le. 11. 4. 5.

Pſal. 19. 11

Thus

Thus as he joyned in one, doing & teaching, so should we beleeuing & following; that so a right Faith and a Christian life, which are as it were coupled together, wee should in no case sever: *You know these things, happy are you if yee doe them?* Whatsoever we professe, we must not thinke to come to Heaven by doing nothing worthy of our Christan calling. It is true (saith Saint *Bernard*) of good workes, they are not *causa regnandi*, the cause of reigning, yet are they, *via ad regnum*, the way to the Kingdome. Wherefore let vs walke in this way, after the example of him who hath said vnto vs all. *Ego sum via*, I am the way.

Bernar. in Cant ser. 22.

CHAP. XII.

What wee learne by Christs example in visiting the sicke, feeding the hungry, and curing all that came vnto him.

WHether it were to behold our Saviours myracles, as the

the people came, *Iohn* 6. 2. Or to bee cured of their corporall maladies, as the multitude, *Luke* 9. 17. Or of desire to commune with him, as *Nichodemus*, *Iohn* 3. 2. Or of an affection to see him, of whom so great fame went abroad, as *Zacheus* came, *Luke*. 19. 3. Whether for those causes or any other, so it was, that a company of people altogether came flocking after our Saviour in great abundance. As when some skilfull Physitian repaireth to any populous Cittie, the diseased of all other draw vnto him: So came they vnto Christ, who was able not onely to cure their sicke bodies, but even to raise to life againe their sicke, yea their dead soules to the life of grace: Shewing that he would not the death of a sinner, that came to dye for sinners.

2 Ancient and latter records make mention of an Epistle sent by *Lentulus* the Proconsull vnto the States and Senate of *Rome*, in which he tels them of one Iesus, who appeared *Magdeb. cent. 1.*

peared in Iury, going about, doing good, and healing all of what infirmity soeuer they were taken,

Iulian the Apostata himselfe confessed thus much of him, Indeed (saith he) He cured certaine blinde men, and recouered some few that were diseased in body: Yea *Iulian*, and that was enough to haue made thee see him to be the Sonne of God, hadst thou not beene obstinately blinde. For was it ever heard since the beginning of the world, that any gaue sight vnto men borne blinde, except Christ the redeemer of the World? The great power hee shewed in healing onely by his Word, the diseases of the body, might haue moued thee to beleeue on him for the health and welfare of thy soule. See him, *Iulian*, doing such workes, and if for no other cause, yet beleeue him for his Workes sake The Centurion had authority over his Souldiours, If he said to one, goe, he goeth, to another come, he came: Christs authority

Iohn 9. 31.

Iohn 14. 11.

Mat. 8. 9.

authority was as abſolute ouer all diſeaſes: if Hee ſaid goe, they departed: if Come, they obeyed, but chiefly was he wont to Command them to depart: And not onely diſeaſes, but euen his authority was the ſame over the Diuels themſelues, whom hee caſt out, bringing many tormented creatures into their right minds againe.

3 Well, did our Saviour Chriſt compare himſelfe vnto a Phyſition, and ſo was Hee: For there was no diſeaſe ſo deſperate, but hee could ſalue it. He wrought many cures, but when he cured the ſoule of man, *Hee wrought a cure indeed*, for the effecting whereof, He vſed divers kindes of medicines which hee tooke himſelfe. The firſt, by Diet, when he Faſted forty dayes and forty nights. Mat. 4. 1

The ſecond, by Electuary, when hee gaue his moſt Precious body and bloud in his laſt ſupper. Mat. 26. 26.

The third, by Sweat, at his agony in the Garden. Luk. 22. 42.

The fourth, by Plaiſter, when his face was ſpitted Mar. 15. 19.

Iohn 19. 29. Luke 23. Iohn 19. 34.

ted on by the Iewes. The fift, by Potion, when hee tasted Vineager mixed with Gall. The sixt, by letting of blood, when his Hands and feete were peirced: Yea, when his Heart-veine was stricken, his side goared with the Speare. Heere was a cure of all cures, which all the Galenists in the world may admire with reuerence, and become his Patients, who was such a Physitian of soules.

A strange kinde of prescription it was he enjoyned some of his patients, *Behold, thou art made whole, sinne no more, least a worse thing come vnto thee.* This is the good Dyet for the time to come, which the cured must vse, because the relapse is wont to proue dangerous vnto death. Ioh. 5. 34

4 But to consider a little farther Christs taking pitty and compassion vpon the miserable: When some earthly King will visite his subiects, and people vnder him, they all by way of gratulation bring

bring him presents, and offer the best gifts they can deuise: But when the King of heaven came to visite his people, they bring him in beds (saith the Euangelists) all that were diseased: those were all Christs presents, and hee tooke them in good part too, when they were presented vnto him. It is said of *David*, that all who were indebted, distressed or of a sorrowful minde, came vnto him. When wee come vnto Christ we come vnto him, to whom *David* himselfe came when hee was distressed. The blind man threw off his sorry cloake to runne to Christ. The Centurion comes for his sicke seruant: It was a thing commendable, to haue a care of his seruant in the time of his sickneſſe. A man that was deafe and dumbe is brought vnto him, Christ openeth his eares, looseth his tongue, shewing him the best vse thereof, *Goe, and giue glory vnto God.* When the Leaper came vnto him, and said, *Lord, If thou wilt, thou canst make me cleane:*

Mar. 2. 4. Mat. 9. 2. Luke 5. 19.

1 Sam. 22 2.

Mar. 10. 50.

Luc. 7. 6. Marke 7. 34.

Marke 7. 43.

Marke 1. 40. Mat 8. 2.

cleane: Why Leaper? Hadst thou come neere any of the Pharisies, there was no other to be looked for, but Away, begone Leaper, thou maist not approch towards the Congregation, I will in no case touch thee: Leaper, thou art vncleane. What doth Christ? Hee gently stretcheth out his hand, which was liberality against the covetous, which was humility against the proud, which was pittie against the envious, and last of all, power against the incredulous.

When the Physitian recouers the sicke, who hath the benefit, the sicke party, or the Physitian? The Centurion thought Christs word was enough: Both how able, and willing hee was to doe good, we may see, in that when the sicke were not able to come vnto him, hee went himselfe to visit them, as he did to *Peters* wiues mother, and the *Rulers* daughter.

Mat.8.14 Math.9. 25

5 Amongst other workes of mercy, his delivering those who were

were poſſeſſed of Diuels was moſt admirable, and none knew the benefit thereof better then thoſe who were partakers of this benefit. The evill Spirits cry out: *Ieſu, thou Son of God, what haue we to doe with thee?* Sure indeed, they had nothing to doe with Chriſt, but Chriſt had to doe with them, to wit, to caſt them out from men into the Swine. Queſtionleſſe (ſaith Saint *Auſtin*) vnleſſe men did liue like Swine, Sathan could never enter into them. There are in vs (ſaith *Caſſianus*) many evill Spirits, which we beſeech him daily to caſt out, as the Spirit of pride, the Spirit of fornication, and ſuch other. Chriſt caſt out ſeuen Diuels out of *Mary Magdalen*, and ſo many foule vices (as 1. Pride: 2. Couetouſneſſe: 3. Luxury: 4. Enuy: 5. Wrath: 6. Incontinency: 7. Sloth:) Doth his grace daily caſt out from vs, and ſtill hee is caſting foorth evill Spirits.

Mar. 5. 8. Luc. 8. 29 Ma. 8. 32

Caſſ. de ſpi. iræ.

Lu. 7. 38

Luc. 8. 2.

6 Another teſtimony of his moſt

Mar. 8. 2. Math. 15. 32. louing affection toward the Sonnes of men, was his often refreshing the hungery: for he would not send them away without refreshing, and specially in the Wildernesse, a place other wise farre vnfit to procure food for a multitude, and therefore he said, σπλαγχνίζομαι, *misereor*, I haue compassion, yea the bowels of compassion: This he spake when the people had now farre to goe, and therefore without relefe might haue fainted by the way. By all which, the nature of the Sonne of God is discovered vnto vs, how much he tendereth mans welfare, and specially how ready he is to bee helpfull to all distressed persons, what infirmity soever they haue either of body or soule.

7 Hence we learne, First of all to acknowledge his goodnesse: Secondarily, to haue recourse vnto him in time of neede, and Thirdly, to be mercifull vnto others by his example who hath bene mercifull vnto vs. *Nazianzen* in his Oration,

De

De pauperibus? Amandis saith, *quam dissimiles Deo sunt Tyranni.* It may bee truely sayd, how vnlike to the Sonne of God are vnmercifull men?

The Apostles of our Lord saw by his deede, and heard by his Doctrine, how much hee would haue them respect the necessity of the miserable. *Beati misericordes*, Blessed are the mercifull (saith he) and if he say Blessed, they are Blessed indeed. It shall be said vnto those naked cloathers, *Come receiue the Kingdome prepared for you.* The holy Ghost compares our deeds of charity vnto seede sowne, *They that sowe plentifully*, that is, doe giue plentifully. Now wee know that after sowing, in time comes harueſt, and when the harueſt comes there are many for one, and the husbandmans sowing is recompenced: keepe our seed by vs, it will corrupt: cast it foorth, we shall haue encrease. By this, here is a kinde of giuing which may be called gaining.

Luc. 6. 36

Mar. 5. 8.

Math. 25. 35.

Gala 6. 7

Luke 12. 20. The rich man in the Goſpell, cared for filling his barnes, the Scripture calleth him foole, hee never cared for filling the beſt barnes, to wit, the bellies of the poore.

We may not thinke (ſaith Saint *Chriſoſtome*) that as GOD made rich men for the profit of the poore, ſo alſo God made the poore for the profit of the rich: *Make you friends* (ſaith the Scripture) *of wicked Mammon*, as if rich men ſhould one day finde that the poore were their beſt friends, when they come to bee received into everlaſting habitations: for God (ſaith *Gregory Niſen*) ſeemeth for to make them Porters of Heaven, *Abraham* and *Lazarus*, rich and poore, both together by the grace of God, and heed taken in time, ſhall reioyce together in the Kingdome of heaven.

Luke 16.

Luke 19. 23

What more praiſe-worthy in a Chriſtian man, then where God hath bleſſed; Induſtry gathered, & Frugality ſaued, there by charitable deeds of mercy, to pitty the diſtreſſed

ſed caſe of others, ſeeing Chriſt accounteth this as done vnto himſelfe? *When I was hungry, you fed me:* Math. 25. 35.
If this may not mooue vs to be charitable and ſhew mercy, good Lord what may? Whence is it (ſaith *Nazianzene* in the place before mentioned) that we liue, that wee know God, that we looke for another world, and joyes in the ſame? Who hath granted vs to looke vp and behold the Heavens, the Circle of the Moone, the multitude of the Stars? Who hath given vs the courſe of times and ſeaſons, the ſpacious Ayre, the Showers, Fruites, Meates, Manſions, Lawes, Ordinances to containe vs within the bondes of civill ſociety? Who hath givien vs Lands, Hereditaments, Cattell, Goods, Poſſeſſions: but even he who would haue vs merciſull vnto others, as himſelfe hath beene merciſull vnto vs? And therefore to conclude with the ſame Father: *O man, giue ſome-what vnto man, Nay, giue ſome-thing vnto God*: Then ſhall hee *Nazian. de pauper amandis.*

ſay, *Whatſoeuer you did to theſe, you did it vnto me. Hee hath diſperſed,* ſaith the Pſalme, *and giuen vnto the poore, his righteouſneſſe abideth for e-*
Pſal.112. *uer*: conſider not ſo much what is diſperſed, as ſee what abideth for e-uer. The ſumme is, wee haue hard what Chriſt did, heare wee learne what Chriſtians ought to doe.

CHAP. XIII.

What wee learne by the great meekenes of our Lord Ieſus, in bearing reproaches of the world, and by his peaceable conuerſation in the ſame.

IN time of diſtreſſe in Egypt, the people cryed vpon *Pharaoh*, *Pha-*
Ge.4.55 *raoh* ſaid vnto the people, *Goe to Ioſeph, and what he ſaith vnto you doe it:* In our diſcomforts of the world let vs goe vnto Chriſt, he by his example and precepts will ſhew vs what we ſhould doe: by his example, for when he wrought Myracles, it was ſaid he was a Sorcerer, when he caſt out

out Diuels, *that hee casteth them out by Belzebub, the Prince of Diuels*: When hee sought the saving of soules, he was held a *Seducer*: when he receiued sinners, hee was a *friend of sinners*, and so was he indeed, for never had sinners such a friend as Christ our Saviour was; when hee healed the sicke, hee was a *breaker of the Sabboth*: In a word, while hee was seeking to saue them, they ceased not to maligne him, according to that of the Prophet, *They rendred mee evill for good, and hatred for my good will*, and yet he was patient. So then wee must learne by his example, how to beare the contumelies of this world, with a calme and quiet minde. Wee must learne it also by his precepts, who willed his Disciples *to learne of him to be humble and meeke*, who pronounceth them blessed, *that endured to bee reviled and to bee spoken evill of for his names sake*, and prescribeth a Soveraigne medicine against all adversities incident to the life of man, saying, *In*

Iohn 8. 40. Iohn 5. 14. Luke 23. 14. Iohn 10. 16. Math. 27. 65.

Psal. 35. 12.

Math. 11. 29. at. 5. 11.

Luk. 21. 19. *your patience possesse your soules.*

In going over the life of the Son of God, what else doe wee but finde it a life of continuall suffering, and not onely that, but of milde suffering? For *he was* (saith the Prophet *Esay*) *yea as a Lamb before the shearer, as a Lambe that opened not his mouth before the shearer.* For behold wee him in his passion, there shall we finde his eyes full of teares, his mouth full of Gall, his eares full of cõtumelies, his head full of thornes, his heart full of sorrowes, and amidst all, himselfe praying for his persecutors. At this time he is derided, *Hee saued others, himselfe he cannot saue*: Nay, had he saued himselfe he had not saued others, and because he would saue others, he would not saue himselfe. Againe, they said vnto him *Come downe from the Crosse, if thou bee the Sonne of God*: whence saith *Gregory, Si tunc descendisset, nimium insultantibus: cedens, virtutem patientiæ non ostendisset, &c.* If Christ when hee was reproched, had come downe

Esay. 53.

downe from the Crosse, giving place to those that insulted over him, where had the vertue of Patience beene? We see hee expecteth a while, suffereth reproches and derisions that were offered him, and he that would not come from the Crosse, rose vp from the Sepulcher, and that was a greater matter to rise from the Sepulcher, then to come downe from the Crosse, to destroy death by rising, then to saue life by descending. Of which patience S. *Cyprian* saith, Oh, how mildely did hee giue place to his persecutors? How quietly bare he reproches offered? Hee was crowned with thornes, to crowne Martyrs with glory: Hee was fed with Gall, to giue vs Manna from Heaven: hee was loaden with reproches, to free vs from blame. *Cyprian. De bona patientia.*

Wee reade in Saint *Luke*, that when his Disciples would haue had him called for fire from Heaven, as *Elias* did, he answered them meekly, *Nescitis cuius estis spiritus*, you know Luk 9.54

know not of what ſpirit you are, whether of that in the Law, which required ſeuerity, or of this of the Goſpell, which would haue mercy.

Ioh. 11. 8 And in the Goſpell by S. *Iohn*, that albeit the people were a little before ready to ſtone him, yet againe by and by he goes to teach and inſtruct them, as if hee had cleane forgot all the wrong they did intend againſt him.

Ioh. 11. 8 If ever wee call our beſt attention to obſerue, then let vs doe it in obſeruing the patience of Chriſt, in bearing the reproches of this world: to ſuffer we muſt be content, it was his caſe that now ſittes at the right hand of God in Heauen. Patience (ſaith Saint *Ambroſe*) it is like *Rebecca*, who willed *Iacob* to endure a little his Brothers wrath, when the ſtorme is blowne over, all will bee well.

Iam. 5. 10 Many examples we haue, (ſaith Saint *Iames*) of ſuffering: take ſaith hee, *the Prophets for an example.* Though *Moſes* did often intreate for

for the people, yet the people did sting him with their tongues: what came of it? The people a little after were stung with the tongues of *fiery Serpents*. *Ioseph*, (saith Saint *Ambrose*) had two great troubles at once, the one of Temptation, the other of Calumniation: the Temptation he overcame, the Calumniation did a while sticke by him, vntill his cause was knowne, and then his disgrace was turned into glory: *David* endures *Shemei* his cursing, *David* bethinkes him-selfe if this were not a chastisement of God. Numb. 21.5.

Fulgentius a reverend Prelate, being much iniured by certaine Arrians, when hee was advised to convent those malicious men before the Magistrate, No, saith he, I referre my cause to another Tribunall. *Tertullian* sheweth how the Christians bare with admirable patience all reproches: and (Saint *Cyprian* saith) that they made their prayers, that those who did persecute them heere

for

for a time, might reioyce with them heereafter.

Thus after the example of the Sonne of God, and of all the ſeruants of God in all ages, wee learne patiently to indure the hard vſage of this world.

In our iniuries let vs evermore call to minde that our Lord and Saviour *tooke on Him our miſeries*, and endured iniuries, who from the houre of his birth, vntill his death was not free from ſuffering griefe. For benefites hee received ingratitude; Oh, how are we bound vnto Him for ſhewing vs the way of ſuffering vnto this Heavenly Kingdome.

Though the Sea rage, and the waues beate againſt the Rock, they hurt not the Rocke, but are themſelues turned into froath. They that write of the hearb *Dyanton*, ſay, though you throw water never ſo oft vpon it, you ſhall notwithſtanding ever finde it dry: the waters of tribulation may be powred out vpon

on the Patient, for all that, they are evermore the ſame, faithfull, conſtant. A Chriſtian being aſked what fruite he had by Chriſt, Is not this fruite ſaid he, not to bee moued at your reproches? This he ſpake to his Caluminators. In caſes of this nature, we muſt referre all to God: *Si tu tacueris, Deus loquitur*, If thou hold thy peace, God ſpeakes for thee, and if God ſpeake for vs, it is better then wee can ſpeake for our ſelues. *David* ſaith, *Obmutui quia tu feciſti*, I held my peace, for it was thy doing. Pſal. 39.

God remoue enuy from the mindes of Chriſtians, for it is a diabolical vice, and ſendeth forth her arrowes, even bitter words, but patience is like a priuie coat, that makes theſe arrowes recoyle, and euen to hurt thoſe who did intend hurt to others, which are the enuious. The Prophet *David* likens theſe to the *Aſpe*, a Beaſt that is but ill ſighted, yet quicke of hearing: weake, yet full of Poyſon: wherefore

wherefore as I ſaid, God remoue enuy from Chriſtians: the godly are amongſt the enuious as *Lot* amongſt the *Sodomites*, as *Sampſon* amongſt the *Philiſtims*.

Trees well rooted, endure all ſtormes, the fortreſſe may be aſſaulted but not wonne or yeelded ouer: conſtant mindes haue many tryals, but they are armed to endure all. *Bene ſibi conſcius* (ſaith Saint *Ambroſe*) A good conſcience at home, is not much moued at vniuſt contumelies abroade: by the ſame fire the gold is purified, and the droſſe reiected: by the ſame winde the good graine is cleanſed and the chaffe is ſcattered: by the ſame Sunne the clay is ſtiffened, and the wax melted: by the ſame affliction the diſſolute are hardened, and the godly more inſtructed.

Wee cannot giue better proofe how wee haue profited in the ſchoole of Chriſt, then by ſhewing to men whoſe ſcholers wee are in taking all patiently. The three Children

Children walked vp and downe in the fiery flames praysing God: the refuge of the righteous man is, *Lord, whom haue I in Heaven but thee?* Truth (saith *Tertullian*) is a stranger in earth where it hath many enemies and but few friends. *Iacob* blessing the Sons of *Ioseph*, he blessed them with a crosse, the greatest blessing that ever came vnto the world, came by a crosse, and there is no blessing in the world without a crosse, I meane some adversitie of this life. When the Maister of the house is called *Belsebub*, why complaineſt thou? Let God bee God, and doe as beseemes him, in bringing vs vnto his Kingdome. Dan. 3. 25. Psal. 73. 25.

Last of all, consider the peaceable conversatiō of Christ in this world: art thou mocked? So was he of *Herods* men of warre: art thou reuiled? So was hee: of the Iewes, doe false witneſſe arise against thee? So did they against him: art thou betrayed? So was hee by one of his owne Disciples, and steward of his temporalities:

ralities: In all these it was said, *Learne of mee to be humble and meeke.* Mat. 11. 29 *Zachary* saith, speaking of the manner of Christ his comming, *Behold, the King commeth in meeke manner.* Zach. 9. 9 When the blessed Virgine began to expostulate with him for loosing himselfe (as she thought) he mildly answered, *that hee must goe about his Fathers businesse.* When his Apostle S. *Peter* drew out his sword, and strooke off the eare of the high Priests servant, his mild Master parting the fray, saith vnto him, *Put vp thy sword into thy sheath.* In his last supper, when hee was solicited to name him that should betray him, he would not name him, for had he named him, (saith *Austen*) it is very likely *Peter* would haue torne him with his teeth. Mercifull Lord how milde a demeanor was this? His Apostles hearing him tell of his departure from them, waxed sorrowfull, and surely well might they be sorrowfull, in respect of the benefit they enioyed by his pre- Iohn 14. 2. sence

ſence: for if at any time they were fearefull, hee ſtrengthened them: if ignorant, hee inſtructed them: if mooued to collar, hee appeaſed them: So he governed them as a Father, inſtructed them as a Maiſter, counſelled them as a Friend, and in all hee ſhewed them a patterne of mildneſſe, and of a moſt peaceable converſation, inſomuch, that when it was ſaid of him, *Hee receiueth ſinners*, Chriſt denied it not, but approues the deede by three Parables, and that it was the end of his comming to call ſinners to repentance. Luc. 15. 1.

By all this we ſee how much it concerneth vs who of Chriſt are called Chriſtians, to ſtudy to bee quiet, and if it be poſſible, as much as in vs lieth to liue peacably with all men: which God of his mercy grant vs all grace to doe, by the example of Chriſt Ieſus, and in the bleſſed aſſiſtance of Chriſt Ieſus: So be it. Amen.

CHAP.

CHAP. XIIII.

Of the name of Iesus, and what we hence learne,

IEsus in Hebrew being interpreted is a *Saviour* (saith *Eusebius*) had in much honour, Iesus was a name amongst the old Patriarkes, and now attributed vnto the Sonne of God: a name brought from heauen by the Angell *Gabriel: Vocabitur tibi nomen* (saith *Esay*) *quod os domini nominavit.* Thou shalt be called by a name which the mouth of God shall giue: and well might it come from heaven, from whence all blessednesse comes. Though in the old Law, others had the appellation of this name, as *Iosuah* the Son of *Nun*, and *Iosuah* the high Priest which came foorth with the people after their captiuity, yet had these their names no way comparable to this of our Lord and Saviour: for they were onely

Euseb. l. 1. cap. 1.

Mat. 1. 22
Esay 62. 2

Iosh. 1. 1.
Zach. 3. 1

onely Saviours of the body, but Christ was a Saviour of soules. For those others to whom this name was given, they had it of men, at the time of their circumcision, this was given of GOD before the conception: in their names was included the saving of a multitude of people from some worldly servitude: but in this, of saving all beleeving people from their sinnes, *Et vocabis nomen eius Iesum*, and thou shalt call his name Iesus: wherein is expressed, *& nominis impositio, & nominis ratio*, the imposition, and the reason of his name: in the reason these foure things are to be observed: 1. *Author operis, ipse*, he: 2. *Opus; salvabit*, he shall saue: 3. *Conditio salvandorum*, his people: 4. *Modus salvandi*, the manner of saving, *a saving from their sinnes.* And thou shalt call his name Iesus, O sweete name, who is so deafe, that at the hearing of this name, his eares are not filled with joy? Who so dead, that hath not his senses raised vp with Mat. 1. 21

with delight, when hee remembereth the message of the Angell, *And thou shalt call his name Iesus?*

Bern. in can serm. 15. This name Iesus (saith Saint *Bernard*) it is hony in the mouth, harmony in the eare, melody in the heart. This name Iesus (saith *Anselme*) is a name of comforting sinners, when they call vpon him, therefore he himselfe saith, *Iesus, esto mihi Iesus*, Iesus, be my Iesus: this name is aboue all names: first, for that it was consecrated from everlasting: secondly, for that it was given of God: thirdly, for that it was desired of the Patriarks: fourthly, for that it was foretold of the Prophets: fiftly, for that it was accomplished in the time of grace: magnified of the Apostles, witnessed of the Martyrs, acknowledged and honoured shall it be of all beleevers vnto the worlds end.

Can. 1. 3. This name Iesus, it is compared vnto *oyle powred out*, oyle being kept close, it sendeth not forth such an odoriferous savour as it doth being poured

poured out, and oyle hath these properties, it suppleth, it cherisheth, it enlighteneth, it maketh looke chearfully, it will be ever aboue; so doth this name of Iesus, it suppleth the hardnesse of our hearts, it cherisheth the weaknesse of our faith, it enlightneth the darkenesse of the soule, dispersing the foggy mists of discomfort, and it maketh man looke with a cheerefull countenance towards the throne of grace, it is aboue all names. Last of all, it is not onely compared to an oyntment, but to an oyntment *poured out*: as if before, mercy came from God by drops, but since this name was given, mercie is poured out in abundance. Can. 1. 3.

Our Lord in holy Scripture hath many divine resemblances in names to expresse his nature, sometimes he is called a Shepheard, for that hee watcheth his flocke: sometimes a Captaine, because he defendeth his army: a Prince, in that he gouerneth his people: Light, because hee illuminateth those that are in darkenesse:

neſſe: a Doore, by which men doe enter: a Rocke, vpon which they doe build: but in briefe, this name Ieſus includes all: for in this hee ſhewes not ſo much what hee is in himſelfe, as what he is to vs, ſeeing hee vouchſafeth to carry our benefit in his name.

2. This name Ieſus, is a name of
Iohn. 14. 13. interceſſion: *Whatſoeuer you aske the Father in my name*: and therefore may that of the Prophet be remembred,
Pſal. 115. 1. *Not vnto vs, Lord, not vnto vs, but vnto thy name giue the praiſe.* If God did ſo much for *Abraham*, for *Moſes* and *Dauids* ſake, what ſhall he doe for Ieſus ſake? This name Ieſus is a name of power, for in this name the Apoſtles gaue ſtrength vnto the weake, health vnto the ſicke, and wrought many other
Pſal. 8. 1. great myracles. *Domine quam admirandum eſt nomen tuum?* Lord how wonderfull is thy name in all the world?

This name Ieſus, is a name of invocation, not onely in a time of diſtreſſe

of distresse, while we are living to say with the blinde man, *Iesu, thou Sonne of David, haue mercy vpon me*: but with the blessed Martyr Saint *Steuen*, in our last extremities when we are dying, *Domine Iesu, accipe spiritum meum*, Lord Iesus receiue my spirit. Luke 18. 38. Acts 7. 59.

Last of all, this name Iesus is a name of remission of sinnes: your sinnes are forgiven for his names sake, saith S. *Iohn*: now he will be as good as his Name, and to saue you from your sinnes. The Prophet *Dauid Psalme* 35. 3. In his distresse he maketh this prayer to God, *say vnto my soule I am thy saluation*, as if he should haue sayd, Lord, thou hast many names of power, & greatnesse, once take a name of mercy and goodnesse, say vnto my soule I am thy Iesus, that is, I am thy saluation. 1 Iohn 1. 12.

3 But how is it that at the hearing of other names of God, as *Elohim, Elohah, El, Eli, Elion, Iehouah, Iah, Adonai, Shaddai, Zebaoth*,

which signifie his essence, power, omnipotencie, we are not so much moued? And *at this name Iesus* (the Apostle saith) *every knee shall bow*, not onely the knees of our heart, (which at this name should bow and bend indeed) but every knee? He that created the body should haue reuerence of the body: the Apostle goeth further, saying, *of things both in heaven and earth, and vnder the earth*, but why at this name of God aboue all other? Because this name cost much, when it was bought by the bloud, by the honour, by the life of the Sonne of GOD himselfe, and it was written vpon the Crosse over his head, Iesus, as the cause of his death and passion, *quia Iesus*, because hee was a Saviour. Now seeing it cost such a price, we ought with all reuerence to be thankfull for it, he humbled himselfe in procuring it, and wee therefore in receiving it. Iesus, a Saviour, therefore God: Christ annointed, and so the holy one of God.

Phil. 2.

God. Ieſus in Hebrew for the Iewes, Chriſt in Greeke for the Gentiles: Ieſus to ſaue ſinners, and Chriſt in reſpect of vs all to kill ſin (ſaith *Bonaventura.*) It is the propertie of a Saviour, Firſt, to encounter with the enemie: Secondly, to helpe with counſaile: Thirdly, to giue ſtrength: Fourthly, not to ſaue once but ſtill: Fiftly, not one, but many: Sixtly, not for a time, but for ever: all which our Lord Ieſus fully accompliſhed.

And ſure, moſt conuenient was it, that how he came to ſaue ſinners, ſhould haue a name anſwerable thereunto. For names (ſaith *Iſidore*) were given of old, according vnto the properties of the perſon named. And therefore *Abraham* was ſo named, becauſe he ſhould be the Father of many nations. *Eſau*, rough, becauſe ſuch were his manners, actions, and conditions. *Abihahar*, brother of morning, becauſe ſuch were his paſſions. *Ariſtarchus* a right and good Gouernour, who

Iſi. Etym li.7.Cap.7

1 Chr. 7. 10.

Act.20.4

was companion to Saint *Paul*. So to omit many other, wee see names were often given to expresse the principall properties of those who were named: and therefore this name Iesus, is a name of saving: of which the Apostle saith, *There is no other name given vnder Heaven, wherein we may be saved.* The blind man in the Gospell said, *The man that is called Iesus.* Thinking him to be a man onely, therein hee was blinde indeede. *Festus* saith, *One Iesus.* Yea *Festus*, this one Iesus was he that liues and reigns for ever in glory.

Ro.10.7. Ac.4.12. Iohn 9.1

Acts 25. 26

Saint *Luke* saith, *and they circumcised the child the eight day, and called his name Iesus. The Child*, what humility was heere, when so high a Lord accepted so small a name? *They called his name*, nor gaue him his name: it is of God, not of man, let God be reverenced, let man tremble at it. Our Saviours name is Iesus, a name, that came from heaven, and well from heaven, from

Luc.2.21

from Whence comes all goodneſſe.

4. In the old Law, Ieſus was the expectation of Nations, but in the new, Ieſus is the ſalvation of the Nations. If at any time wee haue loſt Ieſus, what ſhould we but with *Mary* & *Ioſeph* ſeeke him ſorrowing? O ſweete Saviour (ſaith S. *Bernard*) *Si non inuentus es inter cognatos tuos, quomodo inueniam te inter cognatos meos?* If thou wert not found amongeſt thine owne kindred, how ſhould I looke to find thee amongſt my kindred? Or if thine owne mother found thee not but after ſorrowing for thee, how ſhall I rejoyce, except I find thee? But how ſhould wee ſeeke him? When Ieſus is preſent, all is well, nothing ſeemeth difficult: but when Ieſus is abſent, all is hard and vneaſie. When Ieſus ſpeaketh not inwardly, vile is all our conſolation, but when Ieſus ſpeaks one word only, there is felt great comfort. Did not *Mary Magdalen* ſtraight ariſe from the place where-

on she wept, when *Martha* said vnto her, *The Maister calleth for thee?* Happy honour, when Iesus calleth from teares to joy. How dry and hard art thou without Iesus? How foolish and vaine if thou coueteſt any thing without Iesus? Is not this greater losse then if thou hadſt loſt the whole World? What can the world beſtow without Iesus? To be without Iesus is a greevous Hell, and to be with Iesus is a sweete Paradise. If Iesus be with thee no enemy can hurt thee: If Iesus be from thee, no friend can helpe: hee is moſt poore that liueth without Iesus, and he is moſt rich who is with Iesus.

There is great art to know how to be conuerſant with Iesus, and wiſedome to learne how to poſſeſſe him: be humble and at peace, and Iesus will be with thee. Be devout and quiet, and Iesus will not depart from thee: Thou mayſt driue Iesus away, and looſe his grace, if thou decline to externall things: and if thou

thou haſt loſt him, to whom wilt thou fly? What friend wilt thou ſeeke? Without a Friend thou canſt not long continue: and if Ieſus be not thy Friend, thou wilt be heauie and deſolate. Thou dooeſt therefore fooliſhly, if thou repoſe or rejoyce in any other: Thou oughteſt rather, to haue the world thine enemy, then to offend Chriſt Ieſus: wherefore of all things deere vnto thee, let Ieſus be eſpecially beloued. All things for Ieſus, and Ieſus for Himſelfe: for him, and in him, let all be alike vnto thee. See thou never deſire to be praiſed or loued ſingularly: neither let another poſſeſſe thee, or dwell in thine heart, for this appertayneth onely to Ieſus. Be pure, and at inward libertie, without the implicatures of the world, if thou wilt bare thy heart to Ieſus, and ſee how ſweete the Lord is.

5 Finally, thou oughteſt not to be caſt downe by any aduerſitie, but patiently to endure all that ſhall

happen, remembring this happie Name Ieſus, to which thou mayeſt
Deut. 4. 43 fly, as to a Cittie of refuge: *Deut.* 4. 43. Ieſus is the joy of vs Chriſtians, he was borne for vs, given to vs: he was the price of our ranſome, and therefore our Redeemer: he was the Author of our being, and therefore
Col. 3.17 *Whatſoever we doe* (ſaith the Apoſtle) *let vs doe all in the name of the Lord Ieſus. In nemine Ieſu*, muſt be the beginning: *In auxilio Ieſu*, muſt be the proſecuting. *In laudem Ieſu*, muſt be the concluding.

CHAP. XV.

What wee learne by Ieſus Chriſt his teaching his Diſciples to pray, and of that divine forme of prayer he taught them, and what we learne thereby.

THree principall exerciſes there are of Chriſtian piety before all other: *Almes*, *Faſting*, and *Prayer*. Theſe we vſe as medicines to cure evils

evils past, to driue away those that are present and to prevent such as are to come. *Almes* and *Fasting* as two wings carry our prayers vpward, if our prayers soare vpward, Gods mercies come downe. *Iacob* saw Angels ascending and descending, but none standing still, (saith Saint *Bernard.*) Our prayers like ascending Angels goe vp to God, Gods mercies like descending Angels come downe to vs.

2 Wonderfull was the providence of Almightie God, in ordering all things that did appertaine vnto the Tabernacle of old, *Exod.* 25. 3. There was not any particular thing about it, but an expresse forme was set downe, how, and after what manner it must be done. Now we haue not a materiall Arke or Tabernacle, (for these were shaddowes of things to come) we haue a forme of worshipping God, which is more excellent, with all things appertaining to this worship. Christ our Saviour hath set all in order about

this Tabernacle, and First of all concerning our sacrifice of *Prayer*, this hee layeth downe, with many circumstances, as by the *Prayer* of the Publican, teaching to pray with humilitie: by the parable of the Widdow, to pray with importunitie: by his commendation of the Woman of *Canaan*, to pray with fervency: by his disliking the Pharisies, for their desire to be seene praying, to pray secretly in our Chambers, and other such like directions for praier: whereby we may see that our devotion is no by-matter whereabout the Son of God is so often instructing vs in.

Luke 18. 13. 4. 5. Math. 15 28. Mat. 6. 6.

The Disciples of our Saviour seeing him their Maister oftentimes to pray, they presently conceiued within themselues, doubtlesse praier is a matter of great importance, *otherwise our Master would never pray so oft as he doth*, wherefore they doe come vnto him, *Luke* 11. 2. 3. making request vnto him, *to teach them to pray.*

3 Now

3 Now Christ at this time, teacheth his Disciples a forme of prayer: When you pray, saith he, *pray after this manner: Our Father, &c.* Surely, a most divine forme of prayer, aboue all other in the World, and so much the more excellent, by how much the more the Author thereof is aboue men and Angels. Saint *Austen* calleth it, *A Prayer of Prayers. Tertullian, A Breviary of our faith. O! what prayer* (saith S. *Cyprian*) *is more gratious with the Father, then that which is delivered vnto vs of the Sonne?* And how comfortably may wee pray vnto God, when wee doe not onely vse his name to countenance our sutes, but even his owne words? And heere we may obserue, that Christ setteth downe a prescript forme of prayer, to shew vnto vs that all our prayers should not runn vpon indigested words, and senceles *Tautologies*, as many vnwisely haue dreamed of voluntary extemporall praying, which doth much detract from this excellent

Aug. Ser. post pente. Tertul. in Ora. Dom. Cyprian. in Orat. Dom.

excellent part of Gods Worship.

Num. 6. 24. 25. In the booke of Numbers, Almighty God laide downe vnto the Priests a direct forme how to *Blesse the people.* In *Ioel*, the very words are mentioned which penitent sinners should vse in their conversion to God, *Be fauourable, O Lord, &c.* Ioel 2.12 and heere Christ wee see prescribes aforme of prayer, which for diuision sake may branch it selfe into a proem, and seaven severall petitions adjoyned vnto the same.

1 When you pray, saith Christ our Saviour, say after this manner, *Our Father which art in Heaven.*

This proem may inclusiuely be vnderstood at the beginning of every petition. In that Christ, First of all, teacheth vs to call God Father, we are in the first place emboldened to make our sutes vnto him: lest we might say as *Abraham*, what be wee which are but dust and ashes, to speake vnto God? But when wee consider him as a Father in the very beginning of our prayers, we acknowledg

knowledge his loue, and his bounty and grace, to moue vs to come vnto him: The wandring Sonne said, *Ibo ad patrem*, I will goe to my Father Secondly, it is a name of *Priviledge*: hee hath given vs (saith the Apostle) his Spirit, whereby we cry, *Abba Father*. Thirdly, it is a name of *Providence*, *Your heavenly Father careth for you*. But how come we to call God by a name of loue, of priviledge, of providence? Surely hee that willed vs to call him Father, hath made him our Father: *Potestatem dedit, &c. He hath given vs power to become the Sonnes of God.* Who durst (saith S. *Cyprian*) pray to God by the name of Father, if Christ our advocate, did not put these words in our mouths?

Luc. 15. 18.

Rom. 8. 15.

Ma. 6. 22

Ioh. 1. 12

In the old Law, God is called by the name of a Lord: *ego dominus*, I the Lord: there his people are called servants: now from the name of Lord, he is called Father, and his people from servants are become Sonnes, and all by the meanes of Christ:

Iohn 21. 17. Christ: *Ascendo ad patrem meum & patrem vestrum*, I ascend to my Father, and your Father.

Now calling God Father, as it is a name of dignity (for it is thought to goe well with the Children of a rich and loving Father) so is it a name of duty, and as hee hath the properties of a Father, to loue, to care for, to pittie his Children: so should wee haue the properties of Children, to honour, to serue, to obey this Father of ours: least it be said as it was once of some, *Nutrini filios, I haue nourished and brought vp Children, and they haue rebelled against me.* Esay 1. 2.

4 Againe, as wee say *Father*, so say we *Our Father*, not my Father. We pray all in one (saith Saint *Cyprian*) *pater noster*, our Father: a forme of Prayer presupposed to be said of many, amongst whom there is a fraternitie. Let not the rich or mighty despise the poore and miserable, it pleaseth Christ to haue vs altogether call to God our Father: and

and therefore none ought to disdaine other, but mutually to pray one for another. And as we say our Father, so wee shew him to be also an Heavenly Father in that we mention him to be in *Heaven*, wee confesse what manner of Father wee meane, to wit, Heavenly: to distinguish him from other Fathers and that we be not degenerate children, we should be heavenly also as He is heavenly.

In Heaven, what more powerfull then to haue a Father in Heaven? *In heaven*, then howsoever wee are distressed in Earth, the comfort is, we haue a Father in Heaven. *In heaven*, therefore is our inheritance in heaven, *In heaven*: therefore praying we lift vp our eyes vnto the hils, as the Prophet speaketh, *Psalme* 121.1 *In Heaven*: not as placing his divine power onely there, which filleth Heaven and Earth: but wee say, in heaven, because there cheefely his glory doth shew it selfe there. Hee blesseth the Saints and Angels.

Well

Well then (saith Saint *Austen*) we haue a Father in Heaven, let vs not cleaue to things heere on earth, *Inuenimus patrem, inuenimus patriam*, we haue found our Father, we haue found our Country.

5 In the first of the seaven petitions we say, *Sanctificetur nomen tuum.* Hallowed bee thy Name. Beginning to pray, we forget our owne necessities, and make a petition first for God our heavenly Father his glory. We remember we haue the dignitie to be Children: in being Children of such a Father, therefore by and by we pray for our Fathers glory, *Sanctificetur nomen tuum,* Hallowed be thy Name. Christ sought his Fathers glory, and Christians also ought to seeke his glory, and the Hallowing of his Name. It is said of the wicked, *Pollusisti is nomen meum*, you haue polluted my name, but the care of the Children of God is to hallow Gods name.

Ioh. 17.4

Ia. 52.5

In that we pray that Gods name should be hallowed, it is not but that

that Gods name was holy from everlasting: for holy and reverent is his name, *Psal.* 111. But in this petition we pray that the name of God may be hallowed both of vs, and in vs: of vs, when wee say, *Unto thy name giue the praise*: in vs, when we liue worthy of him. Many haue had great and mighty names, but none a holy name except God, and therefore wee pray, *Hallowed be thy Name*, not that we onely would hallow it, but *Sanctificetur*, let it be hallowed, let all Iewes and Infidels honour God, that his name may be hallowed, *From the rising of the Sun, vnto the going downe thereof. Psalme* 113.

6 In the second petition we pray, *Adveniat regnum tuum*, thy Kingdome come, and this petition wee vtter and mention (saith Saint *Chrysostome*) *animis elevatis*, with minds lifted vp. Seeing we haue a Father, and a Kingdome, we therefore pray that wee may once come to the enjoying heereof, saying: *adveniat regnum*

Chryso. in orat. Dom.

num tuum, thy Kingdome come. Seeing wee are heere in the way where all is wearineſſe: and on the contrary ſide, knowing our inheritance is aboue, loue which is impatient of delay, makes vs deſire the comming of this Kingdome. Now as God hath *regnum gloriæ*, ſo alſo hath he *regnum gratiæ*, a Kingdome of Grace. And as in praying for the Kingdome of glory, we bid al earthly glory, riches, delightes and honours farewell, for the comming of the Kingdome of glory aboue vs: ſo when we pray for the Kingdome of Grace, wee leaue all ſinfull deſires, for the comming of the Kingdome of Grace within vs: that is, God, that his ſpirit may rule and reigne in our hearts, and there haue the preheminencie, or kinde of Kingdome to reigne in vs. And heerewithall we pray alſo, *Pro regno eccleſiæ ſuæ*, for the Kingdome of his Church: that whereas Chriſt is called a King, and his kingdome in the world is ſpirituall: we pray that his Scepter

Scepter may ſway, that all may yeeld obedience and faith to his gouernment, rejecting the tyrany of the Prince of darkneſſe: and for all theſe ſeuerally or altogether we pray, *Adveniat regnum tuum*, thy kingdome come.

7 In the third Petition, we pray, *Fiat voluntas tua*, thy will be done: this may be called a petition of duty: for ſeeing we expect in time to come a Kingdome in heauen, our dutiefull deſire is, to doe his will who giues vs this kingdome. Like that care of the Apoſtle: *Lord what wilt thou that I doe? Acts* 9. 6. As one ready to doe his will, who in mercy called him.

Thy will be done, that is, not our obſtinate and rebellious wils, but Lord, thy will reuealed in thy word. *Impiorum eſt dicere* (ſaith S. *Chryſoſtome*) *volumus, & nolumus*: wee will, and we will not (ſay the wicked) but thy will Lord be done, the godly ſay. There is nothing more fondly loued, or more hardly reſiſted

ted then our owne wils, therefore our desire is, that we may crosse our owne wils, referring all to the will of God. And this petition we pray with a *sicut*, saying, *Thy will be done in earth, as it is in Heaven*: Lord, those of that joyfull assembly aboue in heaven doe thy will aboue; and wee desire to doe thy will beneath, or to begin for a time to doe that heere on earth, which wee hope to doe with thy Saints and Angels for ever in heaven.

8 Now because we cannot continue the doing of Gods will heere in earth, without things necessary for our earthly condition, therefore in the forth place wee pray, *Panem nostrum quotidianum da nobis hodie*, Giue vs this day our daily bread: wherein first we acknowledge, that we wholly depend vpon Gods prouidence, to receiue all things necessary for the preservation of the life present. Secondly, that wee craue them at his hands, when we say, *da nobis*, giue vs, according vnto that

of

of the Prophet *Psalme* 145. 15. *Te dante, nos colligimus*, thou giuing, we gather. With his giuing there is our endeuouring: With Gods encreasing, *Pauls*, planting. Giue, an action of liberality and loue: giue vs our bread, *Panem nostrum, panem filiorum*, our bread, not ours as due, but our bread, or the bread of vs thy Children, which thou art wont to bestow, and in mercy to giue vnto them. *Quotidianum*, daily bread, or as some say, τον ἄρτον ἐπιούσιον, *supersubstantialem*, our supersubstantiall bread, to wit, the bread of life.

Wee pray to day, *Giue vs this day our daily bread*, or as some say day by day: and if wee liue till to morrow, wee pray the same againe, as if euery day we looke vp vnto God, that hee may in mercy looke downe vpon vs, and send things necessary for the life present. Some thinke this petition to be the poore mens petition only. No, rich and poore must pray for this bread: for what are earthly creatures to maintaine life

without his blessing who is the Author of life? Last of all, when we we pray, *Giue vs this day our daily bread*, we pray, *Neque pro diuitijs, neque pro delitijs, sed pro necessarijs*, (saith an ancient Father) neither for riches, nor for delicates, but for things necessary vnto life, according to the wise-mans prayer, neither too much, *that we doe not forget God*, nor too little, *that wee forsweare him not*: onely a *competency*, and so be thankfull to the giver of all. Last of all, we pray *pro pane*, for bread, and by bread is vnderstood all necessarie sustenance for mans life in this present world.

Chrysost. in Orat. Dom.

Pro. 30.8

9 Having begged at the hands of God things necessary for the life present, because (as the Prophet *Ieremy* saith) *Our sinnes doe make God take these good things from vs*: In the Fift place therefore wee pray for the forgiuenesse of our sinnes, saying: *Dimitte nobis debita nostra*: Forgiue vs our debts and trespasses. Whence we learne, that our sinnes are debts and

Ier. 5.25.

and treſpaſſes: for when we ſinne, wee run in debt, and commit treſpaſſe againſt God. We owe him obedience, and therefore are indebted by our ſinnes: we doe him wrong, and therefore are treſpaſſers, which wee beſeech him in mercy to forgive: and ſo this petition is ἐξομολόγησις, an acknowledgement or confeſſion what we are, to wit, ſinners. We ſay not with him, Spare vs and we will pay all, but, Lord forgive: and this we all pray, (ſaith *Cyprian*) becauſe we all ſinne. *Dimitte nobis debita noſtra*, forgive vs our treſpaſſes: ours, and therefore of our owne committing, wee may not poſt off the matter as *Adam* did, with a *Mulier quam dediſti*: The woman that thou gaueſt me, cauſed me to ſinne, whereas indeede the ſinne was his owne in giving conſent. Gen. 3. 12.

This forgiving of our ſinnes, we craue with a clauſe annexed, *Sicut & nos dimittimus debitoribus noſtris*: As we forgive them that treſpaſſe againſt vs: whereby we ſhew firſt, that there

there is a neceſſity laide vpon vs of forgiving them that offend vs: ſecondly, wee ſhew of what ſpirit we are, in that we finde in our hearts to forgive others, and therefore we beſeech God to forgive vs. *Caſſianus* writeth, that ſome in his time would leaue out this clauſe, as the *Pelagians* would haue done the former, for which they were taxed by a Counſell. Wee muſt thinke Chriſt taught vs a moſt Heavenly forme of prayer which is Compleat, and impiety were it to alter the ſame: we muſt ſhew mercy that looke for mercy, and forgive that looke for forgiveneſſe: wherefore with charitable minds we ought ever to ſay, *Forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs.*

Caſſi. in Orat Dom.

Con. Mile. ſub. Innoc. 1. Can. ſep.

10. When wee haue craued pardon for our ſinnes paſt, we begin to be carefull for the time to come: & ſo in the ſixt petition we pray againſt leading into temptation, *Et ne nos inducas in tentationem*: The forgiuing of our ſinnes, is a procuring of good

good: the not leading into temptation, is a removing away that which is evill.

In this petition, first we acknowledge our owne infirmity; ready we are (God be mercifull vnto vs and aſiſt vs with his grace) to be led into temptation: and ſecondly, wee pray for a preventing grace, that when temptation comes, we be not overcome of it. S. *Cyprian* reades it, *And leade vs not, and ſuffer vs not to be led*: not that God doth leade vs, but we rather leade our ſelues in conſenting to temptations when they come, whether they bee temptations of peace, or perſecution, afflicting or flattering: and of the two, the latter is the moſt dangerous. Some of the ancient Fathers vnderſtand it, that in this petition wee pray to be delivered from all temptations whatſoever, becauſe we know not how ſoone wee may fall: others by leading into temptation, that we be not willing to conſent, and be led or carried away by

temptations and ſo ſeduced: and this may bee our humble petition, either for preventing temptations before they come, or when they come, that they doe not prevaile.

11 And this is an entrance to the ſeaventh and laſt petition: *Sed libera nos a malo:* but deliver vs from evill. We pray to be delivered from all evill, that is, if ſometimes we fall into temptation, yet that wee doe not fall like the Elephant, who falling, riſeth not againe: but either to be delivered, or to come foorth. This praying to be delivered from all evill, doth include all dangers and miſchances both of body and ſoule, preſent, or to come, by ſea or by land, ſleeping or waking, bodily or ghoſtly, that may befall our ſelues or others, (when we ſay, *Deliver vs,*) which we alſo inſert in the other petition, as not praying for our ſelues alone, for our owne good and ſafetie onely, but for the good and ſafetie of others as well as for our owne. To

all

all which petitions, wee beſeech God who hath vouchſafed vs to pray vnto him, to giue his bleſſed grant, to theſe and ſuch like petitiõs, for this time forth for ever more Amen.

CHAP. XVI.

What we learne by Chriſt his often praying, eſpecially by his prayer at his agony in the Garden.

PAradiſe, or that Garden wherein *Adam* committed ſinne, was called *a Garden of pleaſure*: but Paradiſe, or that Garden wherein the ſecond *Adam* made an expiation for ſinne, may well be called *a Garden of ſorrow*. In the Firſt of theſe Gardens ſinne began; in the Second, a ſatisfaction for ſin: in the firſt of theſe Gardens, the firſt *Adam* by his diſobedience provoked God: In the ſecond garden, the ſecond *Adam* by his obedience appeaſed the wrath of God; when in his agony,

his prayers went vp to Heaven, and his droppes of water and bloud fell downe vpon the earth. His prayers going vp to appeaſe God in Heaven, and his teares falling downe for the good of men beneath in the earth.

2 Let vs heere duely conſider, that the Sonne needed not of himſelfe to haue prayed vnto his Father in Heaven after this fervent manner; the onely intention of his minde lifted vp, had beene ſufficient in him to haue manifeſted his deſires to God, his praying in his agony, was to giue vs an example of praying earneſtly and feelingly to God in our agonies as he prayed in his agony.

3 For our better inſtruction, in our beſt, and beſt diſpoſed meditation, let vs heere call to minde a little theſe circumſtances. Touching Chriſt his praying, in what manner hee made his ſupplications at this time, but by ſo doing he putteth men in mind of his wonderful and

and vnſpeakable loue in praying for vs men, and for our ſalvation; to wit, how He humbleth himſelfe in prayer, ſubmitting his will vnto his Fathers; how hee chooſeth to pray in ſecret, that he prayeth for to giue vs an example, that he exhorted to pray inſtantly by the example of the *diſtreſſed Widdow*, and of the *Friend* who by *continuall knocking, obtained his deſire*, by all which we may perceiue, how behouefull a duty prayer is.

4 Now to moue vs to a due conſideration of prayer, let vs obſerue at this time, Chriſts praying *in the Garden*, *Mathew* 26. 31. For hee praied not onely in the deſart, a place of diſtreſſe, but in the Garden alſo, *Iohn*, 18. 2. A place of pleaſure, to teach vs to pray as well in proſperity as in adverſity.

Wherein let vs obſerve and well conſider theſe circumſtances. Firſt, that it was ſolitary, for that hee now left his Diſciples, as hee had oftentimes before done, when he *went a-*

lone to pray: which doth commend vnto vs praying in our secret closset, and when we are solitary and apart from all others.

Secondly, he prayed with humiliation of body: Saint *Luke* saith, *he kneeled downe and prayed. Luk.* 22.41 Saint *Mathew* and Saint *Marke*, that hee *fell prostrate vpon the earth. Math.* 26. 39. *Mar.* 14. 35. The Evangelists may soone be reconciled, for it may seeme he first kneeled, & afterward for faintnesse he was faine to fall prostrate: and this cōmends vnto vs humiliation in praying. When he raised *Lazarus*, & restored the dumbe man to the vse of speaking, we finde *hee lifted vp his eyes to Heaven*, which was sometimes his gesture in praying. When *Moses* prayed, *he held vp his hands vntill the going downe of the Sunne*: Which holding vp of the hands, *David* called *His evening sacrifice*. When S. *Steven* prayed *hee kneeled downe* according to Christs example, heere in the second place mentioned.

Ioh 11. 41
Mar. 7. 43
Exod. 17 11, 12.
Ps 141.4.
Ac 7. 60

The

The Third circumstance to bee obserued in this our Saviours praying, is, that it was just and right: for hee subjected his will to the will of his Father, saying, *Si tu vis*, If thou wilt: which doth teach vs to resigne our selues in all our petitions, wholly vnto the will of God.

The Fourth, that it was with sorrow: for hee was in an agony, and this doth put vs in minde of that of the Apostle: *The Spirit helpeth our infirmities, for wee know not what to pray as wee ought, but the Spirit maketh intercession for vs with sighs, which cannot be expressed.* Romans 8. 26.

The Fift, that it was with perseverance, for he came three times vnto his Disciples: three times, and in three places was hee Tempted: and three times did hee heere pray, and willed his Disciples to pray, that they might not enter into temptation. O what devotion was heere! His last supper being ended, he goeth foorth, accompanied with his

Disciples, and speakes vnto them as a loving Father vpon his death-bed, (when hee hath not much to say,) then he giues his Children precepts at parting, which they should remember when hee is gone from them: so doth he, of which precepts this was not the least. *Watch & pray, that you enter not into temptation.* Mat. 26. 41 This precept doth cõmend vnto vs the vse of fervent prayer: *If thou wilt suffer* (saith *Bonaventure*) *whatsoever adversities in the life of man, bee thou a man of prayer, if thou wilt mortifie thine owne will & evil lustes, be thou a man of prayer. If thou wilt know the wilinesse and subtilties of the Divell, bee thou a man of prayer. If thou wilt obtaine force and strength to overcome his* temptations, *bee thou a man of prayer. If thou wilt live meerely in the service of God, be thou a man of prayer.* By which we may see the benefit, yea, the great benefit of prayer and fervent supplication.

5 But to returne to our Saviours praying, at this time *Peter,* Ma th. 17

Iames

Iames and *Iohn* goe with him: For those to whom he had before shewed the glory of his Transfiguration, to them would he now shew the humilitie of his passion, that as they had seene glorious things, so now should they see humble things: To these he saith. *My soule is sorrowfull, vsque ad mortem*, vnto the death. *Vsque*, vntill, may bee taken indefinitely: and so, My soule is sorrowfull vnto the death: that is, vntill a satisfaction for the sins of the world be made by death, or *vsque*, vntill, may be taken inclusiuely: and so, My soule is sorrowfull vnto the death, that is, vntill the scandall of My death bee turned againe to the life of faith: *Tristis est anima mea*, my soule is sorrowfull. Heere *Anselme* cryeth out, *Vnde hoc Deus mi?* How commeth it to passe O my God, that thou taking vppon thee the nature of man, shouldest begin to forget thou art God?

6 Now wee are to consider that our Saviour Christ assumed this

feare and ſorrowfulneſſe for many cauſes: Firſt, to proeue the truth of his humanitie, for it is naturall vnto man to feare death, and of this naturall ſorrow was our Lord ſorrowfull: yet ſo doe we vnderſtand him to be ſorrowfull and to feare, not with that feare and ſorrow which ordinarily drowneth reaſon, and cauſeth man to over-ſhoote himſelfe, as *Peter* for feare of death denied his Maiſter: this manner of feare was farre from Chriſt, for hee came for this intent to ſuffer, and reprooved *Peter* when he diſſwaded him from going to *Ieruſalem*, and ſuffering there.

Mar. 14. 68.

Mar. 8. 33

7 There is a kinde of ſtepping backe, naturally incident vnto all, which at this time appeared in Chriſt, as other humane actions did, his eating, his ſleeping, his hunger, and the like, all which were in Chriſt, (ſinne onely excepted) properly as in man: now this ſorrow and feare was other wiſe in Chriſt then in vs: in vs for the moſt part

the passion of feare, doth goe before the rule of the will, and the judgement of reason, but in Christ it did follow after, for both the will and the judgement of reason went before it: for when he hungred and thirsted, hee did it willingly and of judgement, he feared willingly, he sorrowed willingly, and of judgement. By this then, there is nothing to be considered in Christ as constrained, but all is to be beleeved as voluntary, and therefore feare & sorrow, as they were naturall, so were they voluntary and rationall. Wherefore the originall of the Text saith, ἤρξατο λυπεῖσθαι, *Cœpit contristari*, he began to feare, he began to be sorrowfull, and not, he was fearefull. Feare and sorrow began in the part sensitiue, but came not to the minde or vnderstanding. For when the Evangelists say, *His soule began to be sorrowfull* there the soule is taken for the part sensitiue, in which are passions. And heere wee may consider, that Christ could not dye by

Mat. 26. 37.

by nature, as *Adam* could not dye, vntill he had committed sinne, : *For the reward of sin* (saith the Apostle) *was death*: but as he tooke vpon him humane nature, so did he also without our infirmities, suffer that volvntarily which was incident to our nature, yea to our fall.

8 A troubled passion ariseth in the minde, either besides the decree of reason, or in opposite manner against the decree of reason : The former of these two, is sometime incident vnto men, even the best amongst men : the second, to the imperfect onely. A perfection far surmounting both, was in Christ, for in him, sense was the subiect vnto reason, reason vnto will, the will to the vnderstanding, the vnderstanding to God.

9 Christ was sorrowfull, saith S. *Hieron in Mat. cap. 26* *Ierome*, not for any feare of death, which nature refuseth, but for the scandall of his Disciples, the infidelity of *Iudas*, the ruine of the Iewes: and thus it is not dissonant from truth,

truth, (saith Saint *Ambrose*) if hee were heauy in soule for his persecutors. Wee see according to the iudgement of the ancient Fathers, how farre our Saviours feare was from distrustfull thoughts or weaker passions, which to thinke to be in him were most impious : but in these sufferings, being rightly considered, wee see a most admirable conveniency in all, without fancying of vnlearned and irreligious conceits concerning a desertion of God.

Ambros. Luke. cap. 10

10 Pause heere a little, O Christian soule, & devoutly call to mind the great wonders of our Lord: behold, he hath often prayed for thee, but now he prayeth for himselfe: O marvailous humility, for being Almighty, coeternall, coequall with God, hee would notwithstanding for the time suspend his divinity, & be subiect to feare.

11 To come to the matter of instruction, for that is also behoueful, in this sorrowing of our Saviour, we

wee learne these things: First, to keepe downe by the rule of reason, sorrowes and passions that arise in vs, to restraine them, and keepe them in obedience vnto the will. Secondly, not to despaire if sorrow and feare at any time surprise vs, even vnto the death. Thirdly, to be sorrowfull for the state of others, after Christs example. Fourthly, amidst all our sorrowes to repaire onely vnto God, and commend our selues vnto him as Christ did by prayer, & thus vniting our sorrowes with his sorrowes, who in our sorrowes, sorrowed with vs, wee shall the better beare them.

12 This done, Christ departed a stones cast from them, and there prayed, *Father, if it be possible remoue this cup*: *Mathew* 26. 39. He saith, *Abba Father*, and we too (saith the Apostle) say *Abba, Pater*: twice Father, both according to the Hebrew & Greeke, shewing that God is now Father of Iew and Gentile. He sayeth, *If it be possible*, referring the grant

grant of his petition to the will of God: If it may ſtand with the ſame will, and not other-wiſe. Hee prayeth for the remouing of that Cup, yet ſo, that looking to obedience, hee goeth forward towards his ſuffering, and ſaith, *Fiat voluntas tua*, thy will be fulfilled. What of humane deſire hee before mentioned, hee now in action proceedeth to relinquiſh, as if he would ſay, Let not that bee done which I haue ſpoken according to humane affection, but let that be done, for which I was ſent into the World, and now am willing to ſuffer. That which he required as man, to wit, the remouing of the Cup, hee now leaueth, as reſoluing wholly to proceed with the will of God. But was the will of Chriſt any way differing from the will of his Father? No verely, for he ſaith, *Non quæro voluntatem meam, ſed voluntatem eius qui miſit me.* I ſeeke not my owne will, but the wil of him that ſent me: and this manner of conditionall prayer, ſhould be-

Mat. 26. 37

Ioh. 5. 30

be remembred of vs in praying, not our wils, but Lord, thine be fulfilled.

13 Hee prayeth the third time the same thing, shewing that he goeth to pray, & to pray the selfe-same thing too: not of forgetfulnesse, but of very fervency. Whereby we may obserue, that to pray & pray again, is a part of high devotion. The Doue went foorth of the Arke the
Ge.8.12. first time, and returned sorrowful as shee went out, still the waters were vp: she goeth forth the second time, then the floud is abated, and shee brings a branch of Oliue, a signe of quiet and peace. First, a sorrowfull prayer goeth foorth, still the waters of adversitie are vp: the prayer goeth forth againe, behold the waters are fallen, prayer brings a croppe of Oliue, joy and tranquility of minde.

Luc.22.43 14 In the time of Christs praying, there appeared vnto him an Angell from heaven strengthening him, at the appointment of his heavenly Father. And heere obserue we three things: First, that our Saviour

viour prayeth long before he recei-
received an answer, to shew we must
not by and by giue over: Secondly,
that the greater his agony was, the
longer his prayer was, to shew, that
in greatest agonies we should conti-
nue long in prayer. Thirdly, in that
the Angel came and strengthened
him, to signifie, that if we continue
with constancy, the Lord will send
vs strength by his Angels: In that
the dropps of bloud came downe, it
shewed the greatnesse of our Savi-
ours conflict, wherein hee seemed
both to doe and to suffer: his bloud
was true bloud, according to his na-
turall existence, but yet miraculous
and supernaturall, if we respect the
manner: For it is aboue nature to
poure out together water & bloud,
which christ did both aliue & dead.

15 Behold againe, O Christi-
an soule, thy Redeemer and Saviour
cast into a bloudy sweat for thy sins:
Yea, moved hee is to shedd for thee
teares of bloud. For when by ver-
tue of his God-head hee saw before
him

him all the paines and torments which were to bee inflicted vpon him, his man-hood began for to feare and fall into a moſt violent bloudy ſweat. In this it is manifeſt how bitter his paſſion was, whoſe onely thought ſo much changed nature. Of this our Saviours ſweating may bee gathred theſe ſeverall obſervations: Firſt, the greatneſſe of his agony: Secondly, that this agony cauſed ſweat when it was a cold night: Thirdly, this ſweat falling vpon the earth, we may gather that the earth, or men inhabiting the earth, haue benefit heereby.

16 Now was preſented before the eyes of the Sonne of God, on the one ſide, Gods iuſt iudgement and wrath towards man yet vnappeaſed: on the other ſide, death and hell as yet not vanquiſhed, himſelfe left as it were alone to enter the conflict, putting foorth his hand to receiue the cup, and yet he beginneth to pull it in againe, but after a little while, goeth forward with full reſo-

lution

lution to the worke well begun, which he brought to a moſt happy end.

17 Let the devout man learne, in all the preſſure of adverſity, to ſet before him Chriſts agony in the Garden: be it that doubtfull obiects betweene feare & ſorrow doe much obſcure our naturall delights, heere haue we for times of trouble a preſident to follow: but cheefely in the agony of death, when ſicke men are panting and labouring for life, they are ſaid then eſpecially to endure an agony, for then beginneth a conflict indeed, Nature drawing one way, and obedience to the will of God another: the ſpirit goeth forward, and the fleſh draweth backward: beſides many thoughts occurre about leaving the world, and going to anſwer for our time heere ſpent, with many other things ſeldome before thought vpon.

Our Saviour was in an agony, when death approched: Whence *Gregory* ſaith, *Appropinquante morte, certamen* *Gregor. Moral.*

certamen adeſt, nec immerito: tunc enim anima terretur, cum poſt puſillum hoc invenit quod in æternum mutari non poſſit: Death approching, an agony is preſent, and not without cauſe: for then is the ſoule put in greatſt feare, when after a little while ſhe findes that which never will be changed or altered: And therefore we doe beſeech the Lord of all comfort, who was himſelfe in an agony, for to comfort vs in all our agonies, Amen.

18 But how is it that the ſervants are joyfull in their agonies, and the Lord of theſe ſervants is ſorrowfull in his? The Lord was ſorrowfull becauſe he bare the burden of our ſinnes, the ſervants are often joyfull in their agonies, becauſe then *Chriſt is their righteouſnes*; ſo then by his agony we learne how to pray, yea, and to take comfort in our agonies.

CHAP.

CHAP. XVII.

That Christians may take comfort amiddest the calamities of this life, by that of our Saviour, Iohn 14. 1. *Let not your hartes be troubled. &c.*

GIue wine, saith *Salomon*, to those that haue griefe of mind: Christ seeing his Disciples to haue griefe of minde (for why, the Shepheard being taken away, the sheepe will be scattred) heere hee giues them the sweet wine of consolation, in these words. *Let not your hearts be troubled, you beleeue in God, beleeue in me also*: as if, *in me credentes*, beleeuing in me, you beleeue in God, beleeuing in God, you are to take comfort of heart. Pro. 31. 1 Mat. 26. 31 Ioh. 14. 1

Hee that knew their troubled hearts, partly in that hee had said, One of them should betray him, & partly in that he had told them hee must shortly depart from them, began now to comfort their hearts, after this manner. *Let not your hearts be troubled,*

troubled. You beleeue in God, beleeue in me alſo, and let not your hearts bee troubled.

Chriſt knowing that his owne Apoſtles were left vnto the iniuries of the world, that they had vndertaken a military profeſſion, and were to fight vnder the red colours of his Croſſe, hee heere comforts them againſt afflictions, not ſo much by taking away afflictions from them that they haue them not, as by ſtrengthening them when they come, that they faint not: to the outward man he fore-telleth a Croſſe, but to the inward man a ſtay or fortreſſe: A Croſſe to the outward man, that it exult not: comfort to the inward man that it languiſh not, *Let not your hearts be troubled.*

2 In this of our Saviour, we ſee where-vnto this his exhortation tends, not that they ſhould not bee troubled at all, for that is aboue humane nature, himſelfe (as we haue heard) was troubled in his agony: but the trouble heere ſpoken of, is

that

that which hindereth reaſon, diſmaieth the vnderſtanding, is oppoſite to peace & tranquilitie of mind. This is trouble of heart. When the ſoule is caſt downe by diſtruſt and heavineſſe: to ſhake off all this, *Let not your hearts be troubled, you beleeue in God, beleeue in mee alſo.* When an earthly Captaine doth comfort his Souldiers, the vttermoſt he can doe is to ſtrengthen them, as *Iudas Machabeus* did by exhortation: 2 *Mac.* 15.11. Chriſt doth ſtrengthen his ſouldiers, and alſo puts ſtrength into them.

5 A noble Prince ſometime of great devotion and valour, ſeeing his Army much diſmaied when they beheld the huge multitude of their enemies comming toward them, and perceiving by their coūtenances that their hearts began to faile them, aſcending to an eminent place, he makes them a very hearty Oration, which he drew vnto three heads. Firſt hee ſhewes their cauſe was iuſt, and that God was wont to

prosper iust enterprises: Secondly, that their enemies were those whom his, and their ancestors, who now bare armes vnder him had often foyled: Thirdly, that being so few, if they prevailed against that huge multitude, the victory would be glorious: howsoever, for himselfe, he would dye in the battell, or returne with triumph. His Oration was no sooner ended, but a voice was heard throughout all the Army, every one crying, Forward, forward: the event was, they happily prevailed.

A multitude of Crosses are ready to assaile vs in open fielde, which may cause our hearts to be troubled, but a most noble Champion wee haue, that assures vs that our cause is iust, that our enemies are those whom all Gods servants haue ever resisted: If wee prevaile, our conquest will be heavenly. Our Champion himselfe will liue & dye in our defence, why should our hearts bee troubled? Nay, we haue wonne the day:

day: *You shall haue troubles in the world but be of good comfort, I haue ouercome the world. Iohn* 16.33. Forward, forward, in the name of God, our enemies are foyled enemies, our battell is not so much to overcome, as to cleaue vnto him who hath ouercome in the assaults made against vs: wee are rather seduced then vanquished in these assaults. *Seducta fuit mulier* (saith the Apostle) The woman was seduced, not *Victa fuit*, shee was vanquished: to shew that temptations doe rather seduce then conquer or overcome.

But heere ariseth a double question, the First, seeing we are delivered from our enemies, how is it that we haue still enemies? The Second is Saint *Austens, Si alligatus est Satan*, if Sathan be bound, why doth he still molest Gods Children? To the First question the answer is, we are delivered from our enemies, *Luke* 1.74. that is, from the servitude of our enemies, sinne death, and Sathan. To the Second question the

anſwer is, Sathan is bound ſo as he cannot hurt vs, tempt hee can, but vnleſſe wee come within his bands, and conſent, hee cannot hurt vs. That wee ſhould not like *Iobs* wife, ſtumble at the adverſities of this world, as at a Rocke of offence, thinke our ſelues the rather out of Gods favour, we may perceiue wee haue vndertaken a condition of life ſubiect to ſuffering, it is a military profeſſion.

4 Becauſe Chriſt knew the hardneſſe of ſuffering, therefore where he ſpake of ſuffering with him, there he ſpake alſo of ſitting with him in his Kingdome, *You ſhall ſit vpon ſeates, iudging the twelue Tribes of Iſarel.* Like the Phyſition, who is wont to mixe ſweete ſirrupes with his bitter potions, that the patient may be the more willing to receiue them: ſo our Saviour heere comforteth his Apoſtles, not by promiſing to take all troubles from them, but when troubles come, to aſſiſt & aide them. *Simon, Simon, Sathan hath*

Luc. 22. 29. 30. 31

hath desired to winnow you as Wheate, and so he may, he shall: but *Simon, I haue prayed for thee.* God even the Father of our Lord Iesus Christ; comforteth vs in all our tribulations: the Apostle saith not, God sends vs no tribulations, but hee comforteth vs in them. Againe, he saith not God comforteth in some tribulations only, but in all our tribulations. As blessed be God, is the Apostles inference. 2 Cor. 1. 3.

By faith (saith the same Apostle) the people passed the red Sea, and by faith we passe the red Sea of many tribulations of the world: also it was not *Peters* body, but *Peters* faith (saith S. *Ambrose*) that walked vpon the waters. That which Christ said vnto some, he saith vnto all: *Let not your hearts be troubled.* The waters rage, but there is one mightier then they. God is on my side saith *David*, I will not feare what man can doe vnto me. Heb. 11. 29.

Men might haue beene encouraged by the example of *Camillus*, of

Scipio, of *Aristides* & others, which haue beene hated even when they had deserved well of the Commonwealth, and Christian men might haue for their encouragement the examples of *Esay*, *Ieremy*, *Micheas*, and other of the old Prophets suffering tribulation. A cloud of witnesses might be collected in this case, to shew how they must looke for troubles in the World, but our Saviour proposeth vnto vs his owne case onely as a *leading* case for all posteritie, *If the world hate you, you know that it hated mee before it hated you.*

Marvaile not at this, saith Saint *Iohn* 13. 13. *If the world hate you.* There be three things (saith *Thomas Aquinas*) which wee are wont to marvaile at: the First, when any thing is great: the second, when it is new: the third, when it is seldome & rare. Now that the world, that is to say, the lovers of the world, doe not affect the Children of God, it is no great thing: the Physition thinkes

h. 15. 18. o. Aqu. 1. Epis. 6. Cap. 3

it

it no great matter if the lunaticke man whom he bindes, doe ſtrike or kicke him, alaſſe, he is frenzie, and knowes not what he doth. Secondly, it is no new thing to haue trouble in the world, we find it ſo in *Abel* & *Iſaack* & al from the beginning. Thirdly, it is no rare thing: for there is nothing more common, and therefore our hearts ſhould not bee troubled (that is to ſay, ouermuch troubled.)

5 The world and the Tempter both boaſt of giuing pleaſures vnto carnall men, but come to the performance, and theſe pleaſures are very torments: Chriſt promiſeth tribulation in the world, but come to the inward man, and there wee finde a world of ioy. The roote of the tree is bitter, but the fruit is pleaſant: Chriſt promiſeth reſt: *Inuenietis requiem*, you ſhall haue reſt, but it is *requiem animabus*, reſt vnto your ſoules: not worldly reſt, his burthen then it is by loue, and wee are made ſtrong by grace: a burthen, this is wont to vnburthen ſinners.

Hee that sets vs in this iourney, knowes what is fittest for passengers, and therefore wee may endure with comfort these outward aduersities when they come: we must not cast away the Nut, for the bitternesse of the rynde. *Felix Lepra*, (saith one) happy leprosie was it that made *Naaman* worship the God of *Israel* in his heart. The Prophet *Dauid* saith, it is good for him to haue beene in trouble: *Si non tribulatus, fortassis non inuocares*: if thou wert not troubled, perhaps thou wouldest not deuoutly haue called vpon God, thou wouldst not haue worshipped God, thou wouldst not haue known God. The sharpe storms of the winter they make the trees bare, for a time they stand as dead, yet there remaines still life in the roote: In like manner, afflictions of the world make the members of Christ seeme desolate, and the stormy windes of persecution scattered abroad the leaues of worldly prosperitie, yet there is life in the roote, there is faith and

a Reg. 5. 9.

and ioy in the heart. It is otherwiſe with the wicked, and the ioy of worldlings: they thinke felicitie to conſiſt in abundance of riches, in pleaſures, in glory, and ſuch like, all this is but outward and momentary like a little ſunſhine in winter, for one faire day it hath oftentimes ten foule, & ſuch a number of troubles as almoſt the former pleaſures are daſht and vaniſh to nothing, when men ſee ſtormes in winter they doe not much wonder at it, and why? winter is a time of ſtormes, ſo in this life we ſhould not thinke much to haue tribulations at a time of tribulation.

6 The godly haue indeede often outward aduerſities, but ſuch ioyes within, as if all aduerſities were nothing, and this principally cometh to paſſe by Chriſt his meanes: for whatſoeuer he touched, he did ſanctifie it, and therefore hunger, thirſt, perſecution, they are not now ſo grieuous, but worke all for the good of the faithfull. The waters of *Ma-* Exod. 15. 23. 25.

ra which were ſo bitter that none could drinke them, *Moſes* but caſting in the wood that God appointed him, they became ſweete: the croſſes of the world were grieuous vntill Chriſt his croſſe was put in amongſt them, now their taſt is altered. A ſtrange ſight was it in times of perſecution, to ſee a few Lambs to ouercome a multitude of woolues by no other weapons then patience and faith, and to reioyce (as *Tertullian* ſaith) in the midſt of torments. Wonderfull it is to heare how Saint *Paul* endued with grace frō Chriſt, doth euen challenge and prouoke tribulation, and anguiſh, and hunger: yea life and death, ſhall any of you all? as if he would ſpeake like a man of courage to all the aduerſities of the world: *Shall you all ſeparate me from the loue of Chriſt?* No, you ſhall not: thereby teaching vs to be ſo conſtant, that nothing ſhould ſeparate vs from the loue of Chriſt.

Tertul ad Scap.

Rom. 8. 35.

7 Another reaſon which our Saviour vſeth to comfort his Diſciples againſt

againſt tribulations is, *I go to prepare a place for you*, and therefore be of good hope. *Moſes* to ſtirre vp the people in times of their diſtreſſe, ſpeakes vnto them after this manner. The Land you goe to poſſeſſe, is not as Egypt, but a Champion country, and goodly to enioy, which the Lord viſiteth with the early and latter raine. Wee haue a promiſe of a better land then euer *Moſes* promiſed: *In my Fathers houſe are many manſions.* The iourney was long and wearifome for *Iacob*, a weake and feeble perſon as he was, yet by reaſō of inward ioy hee had conceiued in his heart, he well endured it. Be it (ſaith S. *Auſtin*) that we haue not temporal deliuerance from troubles, this ſheweth that we do not embrace Chriſtian religion for the commodities of this preſent world, but for the ioyes of a life to come, which wil make amends for al. The benefit of a calme is beſt welcome after a ſtorm, liberty is wont to bee moſt pleaſant after a time of bondage: *You ſhall*

Iohn 14. 3.

Deut. 11. 10.

Iohn 14. 2.

Gen. 46. 1.

Aug lib. cap. 22. de ciuitate Dei.

Iohn 16. 20.

sorrow (saith our Saviour) *but your sorrow shall be turned into ioy*: your sorrow, not euery ones sorrow, but yours, who haue abidden with mee in my temptations, therefore I appoint vnto you a kingdome. Luke 22 18.

When the Prophet *David* speakes of the sorrowes of this world, hee calleth them waters. *Saue me O God, for the waters are entred even to my soule.* In another place he goeth further, saying, *The flouds are risen, O Lord, the flouds haue lift vp their voice the flouds lift vp their wawes: the wawes of the Sea are mightie, and rage horribly, but yet the Lord that dwelleth on high is mightier.* S. *Peter* saith, *Lord bid me come vnto thee, on the water.* And surely vnto trouble, as vnto the raging waters, God saith, *Huc procedes, & non procedes amplius*, hither shalt thou come, & thou shalt come no further, the conclusion is, *Let not our hearts bee troubled, we beleeue in God &c.* psal 69. 1. psal 93 4 Mar. 14 28. Iob 38.

CHAP.

CHAP. XVIII.

What we learne by that of our Saviour exhorting all that would follow him, to deny themselues, and take vp their Crosse dayly.

IT is the wont and manner of diligent Physitians, not onely to prescribe medicinable potions to their sicke and weake patients: but the rather to invite their sayd patients to take these potions: they themselues vse to begin vnto them: this our Saviour sheweth that himselfe did wel performe, in that he giveth it out in open proclamation, *Whosoever will follow me, let him deny himselfe.* In the Text of the Evangelist, our Saviour having before spoken of his owne suffering, he by & by speaks of their suffering, who would follow him: first, that they should not thinke that his suffering did absolutely exempt them from suffering al crosses of the world: no, for *Ego meam, vos vestrã*: I haue Mar 8. 34.

haue taken vp my crosse, and you must take vp yours. Secondly, hee sheweth himselfe as a carefull Gouernour in the ship, who in a calme is wont to instruct the Marriners against the tempest likely to follow, & this he doth as it were in familiar manner, by shewing what himselfe had done, & then what his Disciples should doe, first, what he would suffer, & then what they should suffer. As if he should haue said, what *Peter*? & should I not go to *Ierusalem* for feare of suffering? Yes, it is not onely my cause but thine, & the case of you al, *who are or desire sincerely & seriously to be my Disciples, Whosoeuer will follow me let him deny himselfe, & take vp his crosse dayly and follow mee.*

2 Heere Christ speaketh generally vnto all, of what estate & condition soeuer high and low, rich & poore, *whosoeuer*. When he spake of some speciall mysteries, then turning him to his Apostles, he saith *Vobis datũ est nosse*, To you it is given to know the mysteries of the kingdome of God: but speaking of the way to follow

him vnto his kingdome, he ſpeaketh vniverſally vnto all, *whoſoever. Omniũ eſt noſſe*, it is for all to know, *whoſoever*. Againe, as hee ſpeaketh vniverſally, ſo doth he ſpeake lovingly: *whoſoever will*, not as forcing any, but lovingly inducing all, leaving his owne followers to their owne willingnes. *Whoſoever will*, by which hee doth more effectually draw them, then if hee had vſed all the threatnings in the world. Mat. 23. 11.

The ſtayed men and gray heads in *Iſrael* ſaid vnto *Rehoboam*, *if thou ſpeake kinde words to this people, this people will be thy ſervants*, Chriſt ſpeakes kind words vnto vs all, and deales moſt bountifully with man, according to the dignitie of his perſon. He which having laid vp rich treaſures to beſtow amongſt his friends, if he will or command the publike cryer to ſay, This and this treaſure is readie to be beſtowed, may it pleaſe you now to come and receiue it? doth he not now more perſwade, then if hee ſhould by a 1 Kin. 12. 17.

ſharpe

ſharpe Edict pull and draw men to receiue this treaſure againſt their wils?

3 Againe, hee which hath in his houſhould two ſorts of Servants, the one free borne, and of his alliance, the other ſlaues and bondmen, when he requireth any ſervice of the former, he ſpeakes vnto them mildely, according to their ingenious diſpoſition, but the other he commands abſolutely as common ſervants: we are as of the cheifer ſort of Chriſt his familie, if not having free will, yet will freed by grace: nay, we are of his owne alliance, and therefore when he ſpeakes vnto vs, he ſpeakes lovingly, as vnto them that loue him, *whoſoever will*: but vnto his other creatures, as the Heaven, the Earth, the Sunne, the Moone, hee doth not require but commaund them: ſo in the time of *Ioſhua* hee commanded the Sunne to ſtand ſtill: in the time of *Elias* he commanded the heavens to be ſhut: when ſome rebelled againſt *Moſes*, he commanded

Ioſua 10 12. 1 Kings 17. 1. Num 16 30.

ded the earth to open and ſwallow them: but with man to winne his heart, he deales moſt gently, and cals after a milde manner, *whoſoeuer will*: The antecedent ſheweth the manner of calling, the conſequent containeth the duty of him that is called, *Let him denie himſelfe, and take vp his Croſſe dayly and follow me.* The antecedent ſhewes Gods *volo*, I will, the conſequent ought to haue our *volumus*, wee will. When Chriſts will is ſeene in calling vs, our will ſhould not be defectiue in following him.

4 In this conſequent we ſee that ſome-what is required at our hands, if we wilbe Chriſts followers, to wit, the denying of our ſelues, and the taking vp of our Croſſe dayly, and who would not that loues his owne welfare, but follow Chriſt?

The three children followed God, and how? by going out of their place? the text ſaith, *They followed God in their hearts.* *Rebecca* was ſayd to goe and enquire of the Lord: whither

Dan. 3. 41 *In Cæn.* Gen. 25. 21

ther went shee? From the place where shee was, to a place where shee was not? No, *I the Lord fill heaven and earth*: shee went not from place to place, it is not so required of vs, to doe in following of Christ, but shee went from life to life, from manners to manners, from good to better, from grace to grace: and this is to follow him. Diuersly (saith Saint *Austen*) did our Saviour deale with three sorts of men concerning their following him: one offers himselfe, and is refused, *Maister I will follow thee*, another that saith nothing, is called, *sequere me*, follow me: a third deferred when hee was called, and is blamed. The first respected his profit, for all his profession, his intention was profit: the second did minde naturall affection: the third, was much like the first, to whom Christ saith: *The Foxes haue holes, the Birds of the ayre haue nests, but the Sonne of man hath not where to lay his head*: what is that, saith S. *Austen*? craftie imaginations, ambitious desires haue rooms

Iere. 23. 24.

Luke 9. 57. 19 61 *Aug. de verb. Ser.* 7.

De verbis. Dom.

roome in ſuch mens hearts, but the loue of Chriſt hath no roome at all in them.

In the world ſute is made to bee followers of men that haue countenance aboue others, but to be one of Chriſts followers in ſinceritie and truth, which is farre better, yet for this, few care little at all. The poore followers of him in humilitie, denying thēſelues, taking vp their croſſe, ſhal one day haue more countenance then all this worlds pompe is able to affoord. Small ſute is made for this: nay, Chriſt himſelfe becomes a ſutor to vs, when he calleth, *whoſoeuer wil.* The people ſaid to *Ioſhua, The Lord is our God, and wee will ſerue him*: ſo may we ſay, Chriſt is our Redeemer, and we will follow him.

5 Now what is it that is to be done by him that will follow Chriſt? Marry two things: the firſt, *Abneget ſeipſum*, let him denie himſelfe: the ſecond, *Tollat crucem ſuam quotidie*, let him take vp his Croſſe dayly. For the firſt, he that will follow Chriſt, muſt

must loue Christ, for hee which requireth a cheerefull giver, requireth a cheerefull follower: but how must hee loue Christ? as himselfe? yea, more then himselfe, for hee must even deny himselfe, *Abneget seipsum.* And how must a man deny himselfe? Sure as *Abraham* did in forsaking his fathers house, that is *Adams* naturall desires that seeme pleasant vnto him, so saith the Prophet, *Forget thy fathers house, then shall the King haue pleasure in thee.* *Adam* chose rather to doe his owne will, then the will of God, if wee denie our selues wee conforme our wils to the will of God.

Psal. 45. 11.

We best see (saith S. *Chrysostome*) what it is to denie our selues, when wee behold what men are wont to doe in denying others: when any casteth off an vnfaithfull companion, and graceless body, hee neither reioyceth at his prosperitie, nor is grieved at his adversitie, he cares not what becomes of him. The like is done in denying of our selues, that is

Chrys. in hom Mat. 16.

is, our ſenſuall deſires, to grow out of loue and liking of them, & cleane reiect them.

To denie our goods, our friends, yea, our very pleaſures, is very much: and yet to follow Chriſt, wee muſt goe a ſtep further, that is to wit, we muſt denie our ſelues, it is not onely required that we denie that which is ours, but even *vt nos* that we denie our ſelues alſo: but how come wee to denie our ſelues? Firſt of all, we denie our ſelues when we yeeld obedience in all things vnto God, which obedience is better then ſacrifice: for *In obedientia* (ſayth S. *Gregory*) *voluntas propria, in ſacrificio caro aliena mactatur*: In obedience our owne will is ſacrificed: in theſe externall oblations, the fleſh of ſome other creature is offered. In the old Law they had many kindes of ſacrifices, which were killed and offered: now (ſaith *Origen*) this manner is altered, inſtead of a Ram, we kill our irefull paſſions: inſtead of a Goate, our vncleane affections: inſtead of flying

2 Sam. 15.12.

Origen in Leuit.

Fowles

Fowles, our idle thoughts, and wandring cogitations. All these must we kill in denying our selues, yea thus we kill them that would kill vs, and sure the faithfull by suppressing the motions of sinne, make Martyrs of themselues: this is not one dayes worke, or Childrens play, but it is a care of all our life to *to denie our selues.*

Secondly, wee denie our selues, when we resist the provocations of
Ge. 39. 7 sinne offered, as *Ioseph* did when he withstood the temptation of his Masters wife: assuredly of him it may well be sayd, that it was as great a Myracle to see him chaste, in that present provocation of his Mistresse,
Da. 3. 25 as it was to see the three Children walke without hurt amongest the fiery flames: so excellent a thing it is, so acceptable vnto God, to deny our selues when provocations of sin are offered.

Thirdly, we deny our selues, when we put vp wrongs & iniuries of the world,

world, saying with *Steven, Lord forgiue them, and lay not this sinne to their charge.* Act. 7. 60

Fourthly, wee deny our selues, when we crosse our owne wils, and relinquish our naturall desires, and when wee beginne to be Centurions over our owne affections, and say to this or that, *Goe, or Come*, referring our selues to the will of God, that so we may not be said so much to liue, as Christ by grace may bee said to liue in vs. Gal. 2. 20

Last of all, wee deny our selues, when wee cease to sacrifice vnto the Net, or atribute any thing to our owne actions, much lesse to our owne merits: and therefore least of all in the high mysterie of our justification, every one is to say with the Apostle, *By the grace of God, I am that I am*: and againe, *Not I, but the grace of God in me.* And this is the sum of denying our selues, being the first degree in following of Christ, whosoever will bee his follower 1 Cor. 15. 10.

lower, *abneget seipsum*, let him deny himselfe.

The second clause of the condition is, (for wee are his Disciples vpon these and these conditions) the second clause I say, is, *Et tollat crucem suam quotidie*: and take vp his Crosse daily: *let him deny himselfe*, is the first ἄπαξ προσόδιον to deny altogether, for good and all: and then followes, *Tollat crucem*, let him take vp his Crosse. *Let him deny himselfe*, by declining from evill, *and take vp his crosse*, by suffering evill: *and follow me*, by conforming himselfe vnto me & my Lawes prescribed him. *Let him deny himselfe*, by renouncing his owne will: *take vp his owne crosse*, by bearing patiently lesser or greater persecutions: *and follow me*, by walking in my waies.

Et tollat crucem suam, and let him take vp his Crosse. It is not said, *& ferat crucem suam*, and carry his Crosse: but *Tollat*, let him take it vp, to signifie a voluntary and willing suffering because evill men may haue

haue croſſes, they beare them, and doe not take them vp: they beare them grudgingly and impatiently, not willingly and thankfully: as *Ieremy* ſaid, *This is my ſorrow, and I will beare it, Ierem.* 10.9. ſo ought they to ſay.

The Croſſe is ſaid to be *daily*, becauſe we can never liue without croſſes, and therefore muſt daily prepare to ſuffer, or at leaſt-wiſe haue a minde ready to ſuffer. It was not without cauſe our Saviour pronounced a bleſſing to thoſe that ſuffer perſecutiō, becauſe to the judgement of the World, they are ſubiect to a curſe. *Daily*, for there is none liues, or can liue, but he ſhall find either from himſelfe or others, a croſſe to take vp. The croſſe of humble men is injurie: the croſſe of religious men, is faſting and watching: the croſſe of rich men, is the contempt of the world: of the poore, want & ſcarſity: ſo every one hath his croſſe.

In this wee ſee that our Saviour in

in telling vs wee muſt take vp our croſſe, doth not deale after the manner of worldly Rulers, who to haue troopes and traines follow them, are wont to tell of pleaſures and profits, and ſuch like: Chriſt ſpeakes of taking vp a croſſe, of ſuffering, of denying ones ſelfe: *If any will follow me, let him take vp his Croſſe.* One would thinke that this perſwading, were a kinde of diſſwading, and a meane rather to make moſt men ſooner forſake him, then follow him: And yet ſuch was the power of his calling, ſo great was the hope of immortality, as this calling of Chriſt, filled the World ful of Chriſtians, notwithſtanding theſe cold rewards, the manifold croſſes they were to endure, yet they left all their hope that the world might promiſe, and followed him by afflictions. That ſame, *Et ſequatur me*, and follow me, doth ſweeten the moſt bitter and ſharpeſt adverſities of all: to follow Chriſt what elſe is it, but the greateſt

teſt felicitie that can happen vnto man?

But heere we ſee wee muſt expect a croſſe, as our Sauionr foreſhewes vs, & take no offence thereat when it cometh. Wee ſee Chriſt ſuffered his owne Apoſtles to hunger, to be in danger of tempeſts, to goe foorth in the world amongſt many enemies. Let it not greeue vs to heare the gate is ſtraite, and the way narrow, becauſe the end thereof leadeth vnto life. The croſſes of the world are many, as wee ſee in *Abraham*, who was faine to forſake his owne Country, and liue in feare among ſtrangers: In *Sampſon*, who was taken of his enemies, and ſcornfully handled: In *Zedechias*, who in his old age had his eyes pulled out, and was faine to ende his dayes in ſorrow. Ge. 12. 1 Iudg 16 20 1 Kin 25 7

Heathen men make mention of *Policrates*, of *Samio*, and of *Cambiſes*, Who after much glory, ſuffered ſorrowfull croſſes: But for the faithfull, let not the worlds croſſes diſ-

may them. The naturall Sunne is profitable vnto vs not onely in ſummer, when it ripeneth our fruites, and is nearer vnto vs, but in winter alſo, when we ſow our ſeedes, and the heate thereof is furtheſt off: ſo is it with the Sunne of righteouſneſſe. Vnto *Tobie* the bitter Gall opened the eyes of his body, but vnto *Nabuchodonozer*, the bitterneſſe of affliction opened the eies of his ſoule. For one *Ionathan*, whoſe eyes were opened by hony, there are many *Tobies*, whoſe eyes are opened by Gall.

The croſſes of this world they are vnpleaſing to humane palate, yet they are often medicinable: the engine is laid to the bulwarke, but the fortreſſe is not wonne: the tree is beaten with ſtormes, but the roote is ſure: afflictions aſſay the outward man, faith within it remaines ſafe. In all theſe Chriſt ſendes Firſt the oyle of gladnes in the ſtate of grace, then a full deliverance in the ſtate of glory: Firſt, a *refician* is given to the

the languiſhing ſoule, then a *Satiabere*, when it ſhall ſee God in glory, when the Lambe ſhall bee no more in danger of the Wolfe, nor the Corne of windes and ſtormes. The people of God did firſt fetch many ſights in Ægypt, but after they ſung many more Pſalmes, vpon their deliverance. Exod. 15 1

CHAP. XIX.

That Chriſtian men ought to liue in all orderly and dutifull obedience, to Princes and Governours.

AS in the art of writing, he cannot attaine that faculty, that doth not carefully looke vpon the example ſet before him: ſo fareth it in this World, that vnleſſe we continually doe caſt our eyes on him, who paſſed his time heere in ſuch orderly manner, that hee grew in favour with God and man: We cannot keepe that order for obedience

to government which we ought to keepe.

Heathen men can tell vs, that the societie of man doth consist, in ruling, & obeying. The saying of the Grecian is true: τάξις μήτηρ τῶν ὄντων ἐστι, καὶ ἀσφαλεία, Order is the mother and preserver of things. Where none doth guide others, what order can bee looked for? Where order is not had, confusion will follow, and the successe of confusion is plaine ruine. Where men shake off obedience, & liue as they list, what peace can bee preserved? Where peace is not, what state either in Church or common-wealth can long stand? Where Rulers are not, some runne head long, they well know not whither, in the bent of their owne wils: others are waving vp and downe in opinions, all are as a body out of course, and subiect to a dissolution: on the contrary, where Gouernours ordaine a Law and all hearken vnto the Law, as concerning every man in particular

lat, there is obedience, there is concord, there is continuance in well doing.

2 Now aboue all other, those who liue vnder the Law of lawes, to wit, the Law of grace, for them to shew all dutifull obedience to Rulers and Governours, placed over them by God, what more seemely, more Christian? Branches of one Vine, Stones of one building, Fellowes in one family, Children of one Father, members of one Head: Nay, heyers of one Kingdome, what more beseeming then amongst these people to obey Rulers, and Rulers to obey God?

When *Moses* is praying, *Iosuah* must ering, *Israel* obeying, God blessing and prospering all, *O happy are the people that are in such a case.* The water (saith Saint *Cyprian*) that is separated from the fountaine, drieth: the bough that is cut from the tree withereth: the light that is remooved from the Sunne, vanisheth: the people all say, hee that will not

Exod. 17. 17 *Cyp. de vn.*

Ios. 1.18 obey *Iosuah* let him die. Christian Religion, as it doth binde men in duty & devotion to GOD, so doth it also containe them within the listes and limites of duty and obedi, ence towardes man, who doth rule for God, knowing that the powers that are, are ordained of God.

Ro. 13.1 1 Pet. 2. 13.

The only example of our Saviour Christs obedience, doth overthrow at one touch, the loftie and Babilonicall building of stubborne Spirites, who refuse conformitie and obedience to government amongest men. At his very birth obedience was shewed, when the blessed Virgine came to Bethlem to bee taxed: his Circumcision was his obedience to the Law: His presentation in the Temple was the same: His paying tribute, and exhorting others to do the like, shewed how much hee allowed and established civill obedience to superiours and Governours to give every one his due.

Lu 24.17

The blessed Apostles *Peter* and *Paul* exhort heerevnto: the one willing

ling vs to obey for Gods sake: the other for conscience sake. The practise of the primitiue Church, not onely in laying downe their liues by obedience, when Rulers were Tyrantes, but when the Church had the countenance of authority vnder those good Emperours, *Constantine*, *Iovinian*, *Theodosius*, *Valentinian*, & others, sheweth how dutifully and orderly Christians lived for Obedience aboue al Nations of the world. *Elutherius* commendeth *Lucius* a King of this land, for his orderly Governing the people according to the Lawes of God: and Saint *Ambrose* praiseth *Valentinian* for the same.

Epist. Elu. citatur inter leges Ed. prim. Ambrose. in Orat. su.

3 Now where is the opinion of those men, who thought themselues freed from Obedience by a vaine surmise of Christian libertie? Surely it is so slender, as almost it is not worth the refuting. The misvnderstanding of some Scriptures, which they haue hammered in the forge of their weake braines, haue caused

Sleid. in Comde Anabapt.

them to roue & range into humors, for so are they wont to be stricken with a Spirit of giddines, that would be singular and aboue all others, & know not how to obey.

Luke. 22 26 *Princes of the Nations beare rule, amongest you it shall not be so.* What a farre-fet consequent is this, and a silly reasoning? The Apostles must not haue a Tiranicall authority one over another, as *Nero*, *Caligula*, and such Tyrants had: therefore Christian people should not liue in Obedience to superiors? Wee are freed from the Law, therefore called to such and such Christian liberty, but subiection taketh away Liberty? 2 Pet. 3 16 Saint *Peter* tels vs that ignorant men pervert Scriptures: the answer is plaine. Christian liberty freeth vs from the bondage of the Law, and the servitude of sinne, but most fitly agreeth with Obedience to Rulers, and in Rulers to God himselfe, who saith: *By me Kings reigne.* The Apostle telleth vs in the latter daies, *Men shalbe lovers of themselues, disobedient,*

bedient, heady, high-minded, having a ſhew of godlineſſe: and from ſuch (ſaith he) *turne away.* Saint *Iude* alſo ſayeth, *Theſe are murmurers & complainers, walking after their owne luſts: but edifie your ſelues* (ſaith hee) *in your moſt holy faith.* 2 Tim. 4 4 Iude 16. 17

4 The firſt precept is, *Feare God*: the ſecond is, *honour the King*: as if the Apoſtle Saint *Peter* would ſay, both goe together. To ſhew that wee muſt homage our heart to our heavenly Father, our obedience to our earthly Governour. It is ſo manifeſt, as none cannot but know it, yet ſeeing wee liue in that calamity of times, wherein men forget almoſt whoſe Creatures they are: we had neede to be put in minde of this duty which wee owe vnto the King of Kings. Faith ſaith, he is our Father: Obedience ſaith, *Ergo* worſhip him. Our allegeance towards him is Devotion and Loue, and Nature hath taught vs to acknowledg as much. The light which is borne with vs, doth ſhew vs, wee haue a

duty to performe to the God of heaven. The greateſt Emperors of this World are his ſubiects, they haue God ouer them, and men beholding what they doe. Aske the poore and naked Indians, they will tell vs that Religion is no matter of policie, and that there is another Magiſtrate then the Magiſtrate of this world, to whom in nature they yeeld obedience.

We are all Gods creatures by exiſtence, his Clients by Law, his Children by adoption, his People by obedience. Thouſand thouſands ſerue him in glory, who knowes as Verity, ſits as Maiesty, loues as Charity, and rules as Equity.

5 Now as we ſhew our obedience to God, ſo ought wee to ſhew obedience alſo to thoſe who haue a ſubordinate power, and are ſet ouer vs by God: It is not thee (ſaid the Lord to *Samuel*) but it is me whom this people haue refuſed: it is not ſo much the Ruler ſet ouer them by

1 Sam. 8 7

God,

God, as God himselfe, whom disobedient people refuse to obey; *Hee that resisteth the power* (saith the Apostle) *resisteth the ordinance of God,* Because *there is no power but of God.* For the confirmation of this, wee finde that God hath punished from time to time, murmurers and mutinous people, as by that of *Dathan, Corah,* and *Abiram,* whom he made an example for others: and the Apostle Saint *Paul* hath reference to this, when hee saith: *Neither murmure you as some of them murmured, and were destroyed of the destroyer: These came vpon them for an example. Wish no evill in thine heart vnto the Ruler of the people, for the birds of the Ayre shall disclose it:* Should we not honour them whom God hath honoured? And loue them whom God hath loued? Doe wee not sit downe vnder their Government as vnder a shaddow, keeping vs from heate and stormes, when we are defended from invasion abroade, and oppression at home?

Rom. 13. 17

Num. 16. 32

1 Cor. 10. 10. 11

Eccle. 10. 20

When

When the Queene of the South came from farre to heare the wisedome of *Salomon*, & saw his Princely order, and Magnificent state, shee had heard much, but saw more: What doth shee, but by and by beginne to magnifie the Author of *Salomons* estate? *O blessed bee the Lord thy God* (saith she) *which loued thee to set thee on the Throne as King in stead of the Lord thy God, to doe equity and righteousnesse.* As if shee would haue sayed: *O Salomon*, such a State, such a Government, such a Peace, such a Time, such a Temple, such Wisedome, they are not of man, nor from man, *Blessed be the Lord thy God which loued thee, to set thee on the Throne of Israel:* They are from God.

2 Chr. 9. 8

7 Affectionate were the hearts of the people to *David* their King, whom God had set over them: What, should *David* aduẽture himselfe? O no: Better it were that many miscarry, yea, tenne thousand say the people (as it were with tears of

1 Sam. 28. 3

of thankfullneſſe) God ſaue our *David*, for if *David* goe, the light of *Iſrael* is extinguiſhed: they would not the leaſt hurt ſhould befall him, who was the ſtay of them all: And therefore as humble ſutors, they ſeeme to beg his preſervation at the hands of God.

The Apoſtle willeth that prayers, and ſupplications, and giving of thankes, be made for all: for Kings and all that are in authority, that we may liue a peaceable life vnder them in all godlineſſe and honeſty. Great cauſe had the men of Iſrael to beſeech God, that *Ioſias* might continue with them: For if he were taken away, it was becauſe he ſhould not ſee the evill to come. O (ſaith the Prophet) ſaue and deliver *David* from the hand of ſtrange Children, that there be no leading into Captiuity, nor no complaining in our ſtreets. 1 Tim. 2. Pſal. 144. 10

And thus ſhould wee adde vnto Obedience, loue: to Loue prayer: for thoſe whom God amongſt men hath

hath set in commission with himselfe to rule for him, *His debetur* (saith *Tertullian*) *honor, propter excellentiam: timor, propter datam potestatem: obedientia propter morale debitum; amor, propter affectionis operationem:* To these honour is due, for their Excellency: feare, for their Power given them: obedience for civill Duty: tribute, for the preservation of Peace: loue for affection, which bringeth forth Prayer and Piety: so what should Christians of all other in the World, but honour them whom God hath placed in his owne roome for the establishing of his owne Lawes and Worship heere beneath amongest men, and especially appointed over his Church, which is the company of Christian people for the quiet and conservation thereof: according vnto that spoken long before; *Esay* 49. 23. *Kings shall bee thy Nursing Fathers, and Queenes thy Nursing Mothers.*

Tert. in Scap.

CHAP.

CHAP. XX.

That Christians may lawfully jnioy earthly commodities, and posſeſſe riches, and how they ſhould bee affected towardes them.

MAN conſiſting of two parts the one earthly, the other heavenly: hath anſwerable heerevnto meanes allotted him of God, for the preſervation of either: that is, both for body and ſoule: and furthermore; temporall things for the ſtate being, and in good time eternall things for the time to come.

Before God created man, he firſt made him proviſion, and ſaid: *Adam*, haue dominion over the fiſh of the Sea, the Fowles of the Aire; & every thing that moueth vpon the earth. And againe, *Adam* I haue giuen thee every hearbe bearing ſeede, & every tree in which is fruit: and ſo every thing ſerues *Adam*, & *Adam* is onely to ſerue God. *Abra-* Gen 1 28.29.

hams

Ge. 24. 3 *Abrahams* ſeruant ſaid, God hath bleſſed our Maiſter *Abraham* marvailouſly, he hath given him ſheepe and Oxen, ſilver and Gold, Men-ſervants & Maid ſervants. *Iacob* (ſpeaking of his 2. bandes or great heards of Sheepe and Camels that went before him) ſaith: *With my ſtaffe* (or without any proviſion at all, a poore lone man as it were) *Came I over this Iordan: Lord, I am not worthy of the leaſt of all thy mercies.* As if *Iacob* ſhould haue ſayed: theſe Kine and Bullockes, theſe Aſſes and Foales, all this ſubſtance round about mee, *They are the mercies of God*, and ſo come from the great Store-houſe of heaven.

Gen. 31. 10

In the firſt part of the ſtorie of *Iob*, we may ſee the deſcription of a true Chriſtian, as thus: *Iob was an vpright and iuſt man, & one that feared God, and eſchewed evill.*

Iob 1. 1.

The next thing mentioned of him is, *His ſubſtance was very great*: Yea, hee was the *greateſt of all the*

men

men of the East: wherein we may obserue, hee did not forget God when hee should most haue remembred him, that is, when hee was blessed, and prospered by him: but as hee abounded in Riches amongest men, so did he also encrease or abound in Deuotion towards God, whom he feared. The text saith, *Iob did sacrifice every day*: Heere was the right possessing of earthly substance, rich and godly together: this was a rich man indeede, when both met together, rich in goods and goodnesse. *If riches encrease*, sayes the Text, there is the encrease of Riches, which are given from God himselfe, *set not thy heart vpon them*, there is the vse of riches, and with what proviso Wee ought to enioy them.

2 To call in question, whither Gods people may possesse earthly riches, is an invention more strange then true: he which would haue euerie Tribe a parte allotted for an inheritance, for them and theirs amongest

mongeſt his people, *Ioſua.* 14. 1. 2. Did intend no other, but that they ſhould ſucceſſiuely haue an inheritance to poſſeſſe: and why? *Hee hath given the earth & earthly things vnto the Sonnes of men.* The Lawes of Nature and Nations tell vs, that amongeſt all men there muſt bee *Meum & Tuum*, mine and thine: and the Goſpell doth well accorde with this, as requiſite amongeſt Chriſtians, *Accipe quod tuum eſt* take that which is thine, or that which GOD hath allotted thee out, and given thee to enioy. The Diſciples ſay to Chriſt, *Where ſhall wee buy?* So wee ſee there was ſomewhat poſſeſſed wherewithal to buy.

Mat. 25. 17

It was a meere irreligious, rapinous, and ſcoffing device of *Iulian*, to ſpoile the Church and people of God, and prey vpon their goods, alledging the Text: *If thou wilt bee perfect, leaue all that thou haſt*, onely ſeeke treaſure in Heaven, this is the fitteſt for men of your profeſſion, who haue renounced the world.

Nazi. Or. Con. r. Iuli

Math. 19. 21.

The

The like ſaid *Fœlix*, that was a great agent vnder the before-named *Iulian*, beholding the Magnificence & Ornaments of the Church, with what ſumptuous Veſſelles is the ſon of *Mary* miniſtred vnto? In ſhorte time this vnhappy *Fœlix* did come to a wretched end. *Theo. lib. 3 Cap. 11. 12.*

The like ſaid *Maxentius*, when hee would haue the Church and Church poſſeſſions, to waſte and conſume them as he liſt. But Saint *Ambroſe* tels him; If *Naboth* would not leaue his Fathers inheritance, ſhould I (quoth he) leaue Chriſts inheritance? If it were a motion of Gods ſpirit, to giue to his ſervice, then from whence commeth that motion that would take from it? Saint *Peter* ſaith to *Ananias*: *VVhy hath Sathan filled thy heart, that thou ſhouldeſt lye vnto the holy Ghoſt, and keepe away a part*)

There were ſhifts pretended when the greateſt perſecutors of Chriſtians could formally tell them their God was no gatherer of mony, or poſſeſſor

poſſeſſor of Riches, & that their account ſhould not be for things tranſitory: wherefore they did them good, in vnburthening them of theſe troubleſome poſſeſſions and as for greater reuennues, downe with them, downe with them, even to the ground.

3 There was no fitter way (as theſe men thought) of ruinating Chriſts religion, then by taking away thoſe meanes whereby the exerciſe of Religion was continued: & ſurely it was ſo, for ſoone would the publicke practiſe of Religion decay, were there not ſome meanes by temporall commodities for the continuance thereof. To this ende therefore, endowments were firſt allotted by God himſelfe to the Tribe of *Leui*, *Ioſhua.* 13. 14. And ſince hath hee ſtirred vp good men, to ſhew great bountifulneſſe this way. To ſet forth his worſhip, or worſhip him in the beauty of Holineſſe, as the Prophet ſpeaketh.

The

The people never thought it a burthen to bring vnto the Tabernacle *Exod.* 36. 5. And the well disposed haue bin glad they had somewhat to dispose for the setting forth of the seruice of God: accounting it a mercy of God, they had the honor to doe good, to be able to distribute some-what to the maintenance of his seruice.

For the vse therefore and exercise of Christs Religion, wee see in the first place, not onely how lawfully, but how Religiously these temporall and earthly possessions may bee enjoyed, and that the Church may vse lawfully those benefites, wherewith God hath blessed her.

Secondly, for the state of Christians in Generall, both the hungrie conceit of those (of whom *Epiphanius* maketh mention in former times) and the running fancy of the Anabaptists of latter time, who would bring in a mingle mangle, partly consisting of a Platonicall communitie, & partly also of affected

affected povertie, is moſt diſſonant from the ſtate and government of Chriſtians, who ſhould rather bee helpefull then chargeable to others, and by works of Devotion, hoſpitality, and ſuch like honour God.

Pharaoh cries vpon the Iſraelites to haue them make their ſtint and number of bricke, *Exod.* 5. 10. 11. & yet takes away that which ſhould yeelde the meanes to accompliſh their worke: Chriſtians muſt feede Chriſt in the hungry, clothe him in the naked, harbour him in the harbourleſſe: Let theſe men ſhew how this ſhould be done, if earthly riches be not poſſeſſed.

But Riches (ſay they) are the Mammon of iniquity, and the poſſeſſion of them is the roote of evill. True, ſome men hurt themſelues with Weapons; not vſing them as they ought, as theſe doe in miſapplying of holy Scriptures, will they therefore take away the vſe of both Generally from all? This is a farre-fet inference, and from the rule of

common

common reaſon. That Riches are called the riches of iniquitie, it is not ſo ſaid, as if they were in themſelues ſo, but the default is, that oftentimes they become ſo by the fault of thoſe that poſſeſſe them: It is not *arguros*, the matter of Money, but it is *Philarguria*, that ſame loue of money, that is the roote of evill. Sathan ſooneſt prevailed with *Iudas* that bare the bagge: Yet, that loved the bagge.

This was the cauſe of that our Saviour ſpeake, *How hard it is for rich men to enter into the kingdome of Heaven*, becauſe rich men for the moſt part are ſo carryed away with the love of riches, that they oftentimes forget and forgoe the love of GOD for a little droſſe & baggage of the world,

This was the cauſe that made the young man in the Goſpell ſorrowfull: *Mathew* 29. 16. Every word of our Saviour was a Sworde that did pierce his heart, *Goe*, and therefore make no delay, *ſel*, and therefore

fore depart from hence: *all that thou haſt*, and therefore thy whole ſubſtance: *giue*, and therefore freely beſtow: *vnto the poore*, and therefore to them that cannot recompence thee againe. The text ſaith, *He was rich, and went away ſorrowfull*: And ſurely ſo it is, that rich men in theſe caſes, are ſorrowfull.

Chriſt our Saviour, likeneth riches vnto Thornes, *Math.* 13. 21. and if Riches bee in covetous mens hearts, no marvaile though they haue many ſorrowes: For the nature of Thornes is, they are pricking and choaking, and they grow thicke.

4 Now, though Riches ſometimes, and to ſome men are the occaſion of evill (when we ſeeke them to follow vanities, and liue without controulment) it doth not therefore follow, that they are ſo generally vnto all. True it is, that wee ſhould not truſt in ſuch vncertaine riches, nor ſtay our ſelues vppon theſe inferiour & tranſitory things, but

but minde a ſtate of all continuance to come: yet this renouncing of the World in affection and loue, doth not enjoyne an vtter contempt of all earthly benefites, which wee may vſe to the good of our ſelues & others: And yet ſome-times forſake, for the loue of Heavenlie things.

When Chriſt our Saviour ſaid, *Feare not them that can kill the bodie*, hee doth not exclude all reverence and feare to bee given ſuch, but the meaning is, doe not ſo feare thē as you neglect to feare him which *hath power to kill both body and ſoule.* When hee ſaith, *Labour not for the meate that periſheth, but labour for the meate which periſheth not. Iohn 6. 27.* Hee doth not thereby dehort vs from labouring for the meate which periſheth, but this is ſpoken, *per modum comparationis*, by way of compariſon, this is, doe not ſo labour for the meate that periſheth, that you neglect to labour for the meate that periſheth not. So when he ſay-

Math. 6. 33 eth, *First seeke the Kingdome of God, and the righteousnesse thereof*, it is not contradictory to that of the Apostle, 2 Cor. 8. 2 *Provide afore hand for things necessary*: provide for things necessary hath his time, so that of our Saviours *Primũ quærite Regnum Dei* bee first remembred: First seeke the Kingdome of heaven, & the righteousnesse thereof. It was not said, *in solicitudine*, in carefulnesse: but *in labore*, that is, In labour thou shalt eate thy breade: Nay, it is not so much the care, as the inordinate care of earthly things, which the Greeke Text hath, μεριμνα, that is there dehorted.

The care for the life present, and things necessary therevnto, is in the Apostle commended, but in the Evangelists, the care of Heavenly things is preferred: hee that provideth afore-hand for things of this life as he that giveth his Virgine vnto marriage, doth well: but he that provideth for things appertaining to the life to come, as he that giveth 1 Cor. 7. 38.

not

not his Virgine, doth better. The desires of things necessary for our abode heere is needfull: but the desire of and for our Heavenly being, is most needfull of all. *Rachel* was the fayrer, though *Lea* was the fruitfuller: our onely care to possesse Heaven and heavenly things, is like *Maryes* part, which our Saviour Christ said, should never be taken from her. Gen. 29. 17. Luke. 10. 42.

5 This notwithstanding a sufficiency for the maintenance of life the lawfull vse of worldly goods & possessions may bee continued, so we vse them as Mariners doe their Oares, to helpe them along till they come to the Haven: or as way-faring men doe their staues, which willingly they lay aside when their journey is done: the scope is that wee be indifferent vnto riches, and thinke of them in Christianitie, as the Philosopher himselfe did concerning the state of felicity: *Si adsunt, ornant: si absunt, non tollant* If we haue them, they helpe vs: If not,

they doe not vndoe vs: because Christians can be rich with a little, & content howsoever, having learned with the Apostle, *both to abound and to want*: knowing that they brought nothing into this World, neither shall they carry any thing out.

1 Tim. 6. 6

Thinke, and thinke againe (saith Saint *Austen*) that wee Christians are not borne for this world, or to enjoy the riches of the same, but we looke for farther and better riches to be receiued and possessed in the World to come, that is, according to our Saviours Counsell, we lay vp treasure in heaven.

Epist. ad Iul. lib. 11.

6 It is the insatiable desire of riches, which is often reprehended: *Take heede to your selues, least at any time your hearts be oppressed with the cares of this life.* The Eagle dies not so much of age as of hunger: of all vices none doth more waxe old with vs, then covetousnesse: What should wee be so earnest vpon the world, which we must shortly leaue?

Luke 11.

How

How ſhould wee vſe the commodities thereof, but as the Egyptians did their Bond-men, for vſe onely, evermore looking for greater riches elſewhere? When *Iudas Machabeus* 1 *Mach.* 4. 17. ſaw his men over-greedy of a little game, and thereupon to beginne to deſiſt from the battell they had in hand, hee willeth them to follow on the purſute of the Enemy now flying: For (quoth hee) in the ende you ſhall ſafely take the ſpoiles, or at laſt you ſhall haue riches enough.

Let vs not ſtay vpon theſe tranſitory things too long, forgetting the preſent occaſion wee haue in hand, but let vs goe forward in the courſe of Chriſtian profeſſion wee haue vndertaken, there will come a time when wee ſhall take the ſpoile, and haue treaſure to the vttermoſt of our deſires.

7 The touch-ſtone is ſaid to try Gold, and gold is ſaid to try men: If one ſhould haue offered *Alexander* the Great, a commoditie to the

value of XX. poundes, and ſhewed him the meane and manner how to gaine it: *Alexander* would ſcarſe haue hearkened or given eare to ſuch a motion, becauſe his minde was vpon gaining Kingdomes and Empires. In like manner, tel a heavenly minded man of compaſſing great poſſeſſions, & laying vp much treaſure, hee will not much reſpect the diſcourſing of theſe matters: For why? He minds the getting of greater matters, or the attaining of a better poſſeſſion. And after this māner did *Abraham* and *Iacob*, and many others, poſſeſſe riches, hauing their mindes ever ſet vppon better riches to come.

And heere is the manner how Chriſtian men may enjoy riches, & hold earthly poſſeſſions, *Si nihil amando poſſidetis* (ſaith Gregorie) *etiam poſſidendo relinquitis*: If you do not loue them as you poſſeſſe them, you doe leaue them in poſſeſſing them: *Relinquere poſſumus etiam retinendo*: We may leaue them, even when

when wee poſſeſſe them. The reaſon is, we doe not loue them, or ſet our heartes vppon them, wee reſt content with that God hath beſtowed vppon vs, and for that inſatiable deſire of gaine, in the name of God let it goe.

A miſerie it is vnder the Sunne, men liue poore, to the end they may die rich, and make no ende of gathering (they know not themſelues for whom) ſo they may leaue rich Executors, but they reſpect not the eſtate of their needie ſoules: There are Riches, that no Shippewracke can take from vs: GOD grant vs to bee Rich in all good workes, laying vp a good foundation for the time to come, as in the 1. *Timothie* 6. Chapter, the 18. verſe.

CHAP.

CHAP. XXI.

In what sense Christ exhorteth to forsake Father and Mother, and all for his sake, and what we learne thereby.

WHen wee heare by that of *Simeon* and others, that Christ our Saviour was the *light of the Gentiles*, that by him came grace and truth, and that he is our righteousnes, we readiely hearken vnto all this, and we professe we can finde in our hearts to beleeue it, and we doe well in so doing: But when wee heare on the other side, that in following of him we must take vp our Crosse, deny our selues, leaue Father and Mother, & all for his sake, we draw back-ward, and beginne to say with the men of Capernaum, *durus est hic sermo*, this is a hard saying, and Who is able to endure it?

Luke 2. 31. Joh 1. 17 1 Cor. 1. 30

Marke 3. 34. Luke 14. 26 Iohn 6. 60

We perswade our selues we loue Christ, & thinke we haue discharged this loue in a little beleeving in him

him: No, it is not so, If wee did loue Christ indeed, then would we forsake all strang loue of the world, & things thereof for his sake. How canst thou say thou lovest, when thy heart is not with him whom thou saist thou lovest? It is a good lesson from a bad teacher. *Iudg.* 16. 15.

2 All creatures (say the Phylosophers) desire their Centre, and doe no where rest but in their proper spheares: the sparkes of fire tend vpward, the flouds and all rivers haue many turninges & windings, but they never cease vntill they come into the Sea, that common receptacle of all waters: The soule of man hath her Center, which is GOD: she never resteth vntill shee be there, and when she is there, she would not be remooved, *Fecisti nos Domine propter te, & inquietum est cor nostrũ donec perveniat ad te*: Lord thou hast made vs for thy selfe, and our heart is vnquiet vntill it bee with thee? *Augustin.*

We need not marvaile to ſe men, which are addicted vnto the loue of the world, or the fleſh, or any thing (except God) how they are often troubled and vexed, how they are weake, wearie, and full of diſcontent: the reaſon is, they are not in their proper Spheare, which is not in the loue of God. It is ſaid, that when Chriſt fled from *Herod*, and came into Egypt, all the Idolles there fell downe: and ſure it is that when the loue of Chriſt doth come into our hearts, all the Idoll deſires of the world, and the fleſh, will fall to nothing. No man can ſerue two Maiſters, *Math.* 6. 24. that is, at one time two Maiſters, commanding contrary things, ſo doth the loue of Chriſt, and the loue of the World, wherefore let vs leaue the one, and cleaue vnto the other, leaſt leaning vnto the one, we forſake the other, and our ſelues bee for-ſaken of him.

3 And ſhould wee not forſake and forgoe all the world for Chriſt his

his ſake? Should wee not leaue chaffe for Gold? Puddle-water for the fountaine of Life? Straw and ſtubble for precious Stones? Nay, vile earth for the Heven it ſelfe? When *Elizeus* followed *Elias* his Maiſter, 1 *King.* 19. 2. hee left his Oxen ploughing, as if he had now a better Husbandry in hand. When Chriſt called his Apoſtles, they left their fiſhing (and yet continued a trade of fiſhing ſtill, for now they ſhould of fiſher-men become *fiſhers of Men*) they followed him. *Matth.* 29. 27. *Peter* ſaith, *Domine reliquimus omnia*, Lord, wee haue left all: What was this *All*, but ſome olde Boate, and a few rotten torne Nets, for theſe were now in the mēding? Was this that *All*? Yea and they left more too at this time, then *Alexander* the Great could deſire, for they left the loue of the World for the loue of Chriſt which is more, and of more worth, then many Worlds.

By this example of the Apoſtles we

wee learne to forſake three things for the loue of Chriſt: by their nets, the pleaſures of the fleſh, which are wont to take men and ſnare them in by the ſhip, the riches of the world, which doth carry vs away from the haven of true reſt: by their father and mother, thoſe things that are neereſt & deareſt to vs in the world, all theſe muſt we leaue for the loue of Chriſt. Yea, and our ſelues alſo, but how can that be? As thus (ſaith Saint *Gregory*) *aliud ſumus per peccatum facti, aliud per gratiam conditi*, we muſt leaue our ſelues as ſin hath made vs, and ſticke vnto him by whom we are made by grace.

4 There is a neerer coniunction betweene Chriſt and the faithfull, then there is with father and mother, for of them we haue *Eſſe naturæ*, a being in Nature: but of Chriſt, *Eſſe gratiæ*, a being in Grace: of thē our being, of Chriſt our well being.

Exod. 12 1.2 To hono· Father and Mother, is the fift commandement, but to honor God is the firſt commandement

of

of the Law: to ſhew that to honour God, is aboue all. It is ſaid, *Man ſhall leaue Father and Mother, and liue with his wife*, but hee muſt leaue Father, and Mother, and wife, and all to dwell in loue with Ieſus Chriſt. Saint *Ierome* ſaith, If my Father ſtood weeping on his knees before me, and my Mother were behind me, pulling me backe: If all my Brethren, Sifters, Kinsfolkes & Children on every ſide were about to retaine mee in a ſinne-full life, I would deſpiſe them all: fling off my Mother, run over my Father, to go to Chriſt who calleth me. Mar. 7. 10

Whoſoever hateth not his Father for my ſake: Luke 14. 26

A ſtrange ſpeech to heare Charity it ſelfe ſpeake of hate, and much more to exhort it: But conſider how it is ſpoken, not litterally or ſimply to hate, (for how could hee ſpeake ſo, that ſo much honoured his Father and Mother, and gaue a Law for the performance of this duty of loue)? But we muſt learne that this Luc. 5. 1.

this was ſpoken comparatiuely, to wit, If Father and Mother will bee loved more then Chriſt, or draw vs from his loue, then as God ſaid vnto *Abraham, Get thee from thy owne Country and Kindred*: ſo get thee in this caſe from Father and Mother: Yea, goe a ſtep farther, *ab anima tua*, get thee from thine owne life alſo. In Gods name, forſake thy owne life: forſake all rather then forſake the loue of Chriſt: O leaue not the loue of Ieſus Chriſt, for if that forſake vs, all the world cannot comfort vs.

In the eight of Saint *Matthewes* Goſpell one excuſeth himſelfe not following Chriſt, ſaying: Maiſter ſuffer mee to burie my Father: hee had a loue to Chriſt, but a regard of his Father ſtayes him from the performance of any duty vnto him: but our Lord admits no excuſe of carnall affection when he cals: the Father (ſaith Saint *Auſten*) is to bee honoured, but evermore God is to bee preferred: the Father in earth

ſhould

ſhould haue honor, but the Father in heaven more.

5 One compareth the ſtate of a diſtreſſed man vnto that Steward in the Goſpell, who was called by his Maiſter ſodainely, to giue an accompt of great ſubſtance committed to his charge: this man not able in the World to make any accompt, being afraide (his dealings had beene ſo ſlender) to looke his Maiſter in the face, in this diſtreſſed condition he knowes not what to doe, hee muſt giue an accompt, a great accompt, and a great accompt ſodainely at laſt hee bethinkes himſelfe of three Friends hee had, and he reſolues in this neceſſitie to make a tryall of them, What they would doe for him. Hee comes vnto the firſt of theſe Friends, opening his griefe: this Friend tels him that hee could finde in his heart to doe him good, but he had ſo many to pleaſure, that he muſt needs be pardoned for this time, and ſo leaues him. This done, he cōmeth vnto his ſecond Friend, and

Lu. 16. 3. *Damaſo.*

and ſheweth him, as vnto the firſt, his miſerable eſtate, praies him, to ſpeake a good word for him: ſurely (ſaith hee) I would ſpeake for thee, but to tell thee a plaine truth, when I come before thy Maiſter, I ſhall rather ſpeake againſt thee then for thee: now was this diſtreſſed man more ſorrowfull then ever: he hath one onely Friend which hee had often injured, and therefore was aſhamed to goe vnto him, yet at laſt he comes & makes his moan vnto him: This Friend had no ſooner heard the caſe of this miſerable diſtreſſed man, but forth-with hee goes and maketh full ſatisfaction & account in his owne perſon for all the debt.

The Firſt of theſe three Friends is the World, which hath ſo many to pleaſure, as the diſtreſſed ſinners findes little comfort, if at any time hee craue helpe of it. The Second Friend is the Law of God, which will rather ſpeake againſt him then for him. The Third is our Lord Ieſus,

ſus, the ſureſt Friend of all, whoſe loue is more deere vnto vs then heart can conceiue: this is the Friend that will ſtand by vs, when all faile vs,& ſhould wee not therefore forſake all for his ſake? Should wee with *Demas* follow the World becauſe it hath a little more pleaſure then *Paul*? No, S. *Pauls* Crown of glory will make amendes for all,if with Saint *Paul* wee keepe the faith, and fight a good fight, 2. Timothie. 4. 10.

6 What ſhould poſſeſſe our hearts wholly rather then the loue of Chriſt? To whom ſhould wee reſigne our hearts,but vnto him? Yea, what haue wee to giue him but our hearts? *Æſchines* a poore ſtudent ſaw many of his ſchoole-fellowes bring preſents to *Socrates* their Maiſter, he came ſaying, Sir,I haue nothing to giue, loe I giue my ſelfe: becauſe ſaid *Socrates*, thou doeſt giue thy ſelfe, thou ſhalt not looſe thy ſelfe, but receiue thy ſelfe bettered by inſtruction. So if we giue our

our ſelues to Chriſt, we ſhall receiue our ſelues bettered.

The ſoule is as a houſe poſſeſſed of a Tenant, which is the loue of God: when the deſire of earthly things doth come, there is no roome, the houſe is taken vp before. Wayfairing men when they ſee the Inne full, they paſſe along: wandring deſires when they ſee our hearts full of the loue of God, away they goe.

CHAP. XXII.

What wee learne by Chriſt his many Myracles mentioned in the Goſpell.

LIke as for ſunderie other good and godly reſpectes the life of Chriſt may well be compared vnto a Booke, where-vpon we may often meditate both for the ſtrengthening of our faith, and alſo for the inſtruction of our Chriſtian liues: ſo eſpecially in reſpect of his Myracles mẽtioned

mentioned in the Goſpell: for both how profitable and how pleaſant a thing it is to haue Chriſt our Saviour his Myracles in remembrance, that of the Spouſe in the Canticles doth ſhew, *My Spouſe is as a bundell of Myrrhe*: what is this bundell but the odoriferous life of the Sonne of God? What are thoſe divine Myracles of his, but as ſweete perfumes much refreſhing our mindes: for if for no other, yet for this cauſe, that we might learne to know him to be the true Meſſias, which was ſent into the world, Chriſt confirmed his Heavenly doctrine by many heavenly deedes that thoſe whom his teaching could not mooue, at leaſt his Divine working might compell.

The people were content to heare his Sermons, ſo they might ſee his Myracles, and Chriſt was content they ſhould ſee his Myracles, ſo they would heare his Sermons. *If I doe not the workes of my Father*, (ſayeth hee) *beleue mee not*: *If I doe them, though* Iohn 10. 38

though yee beleeue not mee, yet beleeue mee for my workes sake. The workes which I doe, testifie of me. By which we may gather, where-vnto tended the Myracles of the *S*onne of God, even vnto the strengthening of our faith.

To manifest that hee had power in earth to forgiue sinnes, hee saith vnto the sicke of the palsie, no more but this, *Fili, dimittuntur peccata tua*, Sonne, calling a poore miserable man, son, and bidding him to be of good comfort.

John 6.9 To confirme that he indeed was the bread of life, he feeds a great multitude with fiue barly loaues & two Mat.8.16 fishes. To shew that he had authority over Sea and Land, he cõmands the waters and they obey him. To Luke 18. 43 make his power knowne over the power of darknesse, hee chargeth foule Spirits, who had taken vp their dennes in many distressed creatures, to come forth and to depart. To shew that he was the resurrection and the life, hee raised *Lazarus* from

from death. The Magitians of Egypt did some wonders before *Pharao*, but they came not neare to *Moses* doings, they were onely slender illusions, yet *Moses* miracles came farre behinde those of our Sauiour, they were so many, they were so wonderfull, as none but GOD could effect them.

2 By this order did our Saviour Christ obserue, that from doctrine, he proceeded to shew miracles, that if his words could not preuaile, yet his workes might. By which workes it was euident how willing he was to heale our infirmities, and how able to helpe all that still call vpon him. To this end therefore in the second place serue his Miracles, to shew his power, that he was God, and that there is no disease so desperate, which he by his onely word cannot cure: and in the third place also they serue to shew his goodnesse, that there is none so miserable whom he will exclude.

Iehosaphat the King, when he was at 1 King. 22. 5.

at a great ſtraite, and knew not what to do, at leaſt he reſolved vpon this: *Aske counſell of the Lord I pray thee* (ſaid he) as if he ſhould ſay, I will goe ſeeke helpe of God. When wee know not what to doe, or which way to turne vs for helpe, wee may reſolue vpon this, wee will goe to Chriſt, he was merciſull on earth, and ſhewed mercy by many miracles in helping all that came vnto him.

3 But now obſerue we the manner of his working Miracles: at one time he ſpeaketh the word onely: at another, he toucheth the diſeaſed: ſometimes he cures in preſence, at another time being farre abſent. In ſome he is lifting vp his eyes to heauen, in others he prayeth openly. all which want not a myſtery, and appertaine as well to the inſtruction of our faith, as the direction of our life, and are as part of the Goſpell, becauſe they ſhew vnto vs good and ioyfull things. When the Prophets wrought miracles, they were alwaies praying,

Mat. 8. 13. Mat. 9. 24. Mark. 7. 36. 2 Kin. 4. 33.

praying, but we heare Christ commanding & speaking the word onely, and it is done. He commandeth the winds and the Seas, he chargeth diseases to cease, and Diuels to depart. Vnto the Leaper he saith, *I will, be thou cleane.* Vnto the man that lay by the Poole of *Bethesday*, *Take vp thy bed and walke.* Vnto the widdowes sonne, *Young man arise*: so Christs miracles differed from the miracles of the Prophets and of the Apostles in manner of doing them. 1 King. 17. 2. Ioh. 5. 1.

The Church Story doth mention a certaine Letter written by *Agbarus* the Ediſſean, the tenure whereof was this, *Agbarus* the Ediſſean to Iesus the good Saviour in the countrey of Iury, &c. It is shewed vnto me that thou and thy Disciples doe giue health to mortall men without hearbes, or medicines: for as the fame goes of thee, thou doest bring to passe that the blind see, the lame walke, the Leapers are cleansed, that thou doest cast out foule spirits, and euen raisest some dead amongst the people: *Euseb. l. 1. cap. 14.*

people: these things when I heard of thee, I began to conceiue this, to wit, that either thou wert God, or at the least the Sonne of GOD, come downe from heauen.

In this we see that the miracles of our Savior, made the world to stand amazed at him, and the faithfull to beleeue on him.

4. When Christ had turned water into wine, who did turne sorrow into ioy, the law into grace, the Ioh. 2. 11 Euangelist saith, at this time he began to shew forth his glory, for this was his first miracle, and his Disciples beleeued on him.

And what else doth the daily hearing of his diuine miracles, but daily increase in vs faith more & more? Let vs heare them, and beleeue on him: *Blessed are they which haue not seene, and yet haue beleeued.*

Some will say, holy men of old wrought miracles, for at the prayer Iosh. 10. 11. of *Iesus* the Sunne stood still, *Elias* 2 Kin. 2. 4. 35. and *Elizeus* did many great & wonderfull workes. It is so indeed, saith 1 Kin. 1.

S. *Austen*,

S. *Austen*, but if you marke the manner, these were farre inferiour to Christs miracles: These wrought by prayer, Christ by his owne power: they as holy men, he by his owne authoritie as God, they when they raised one from the dead, did no more, Christ did of diuers sorts. It was but his word and his deede, vnto the blinde man, Receiue thy sight, a speech like him that spake it. Luk. 18. 34.

5 If we compare Christ his miracles, with the testimonies of the Prophets long before his coming, he hath given medicine to heale our infirmities, saith *Esay*. The eyes of the blind, the eares of the deafe are opened, the lame shall leape as a Hart, the dead men shall liue, then shall he preach the acceptable yeare: all which accord with his miracles in the Gospell. Esa. 35. 55. 56. Dan. 12.

Why did the Pharisies so much enuie him, but for his glorious workes, for which they should haue loued him? never did they pursue

him more eagerly, then when he had now lately raiſed *Lazarus* from the dead. Thoſe who ſcorned him vpon the Croſſe, could out of their owne mouths iudge themſelves; ſaying, *he ſaued others.*

Ioh. 11. 48.

Luk. 23. 35.

6 For thoſe miracles of our Saviour, they ceaſed not in him either aliue or dead. See what his power did: he was crowned with thornes, and now Kings and Emperours doe caſt downe their crownes at his feet. What a death was that which did ſuch things, which all the living could not doe? by weakeneſſe he ouercame power.

Twelue Fiſhermen in ſhort time ſubdue the world vnto him by ſuffering, and teaching men to ſuffer: by dying, and teaching men to die. He wrought miracles in himſelfe, and (as he before promiſed) hee wrought by his power miracles in his Apoſtles: he cured a woman that touched the hemme of his veſture: and *Peter* cured divers by his very ſhadow: *He that beleeueth*

Mat. 9. 21

in

in me, the workes that I doe, ſhall he doe alſo, and greater then theſe ſhall he doe. Whence we ſee what was done in beleeving on his Name. Act. 5. 15 Ioh. 14. 20.

The primitiue Church had many miracles, but ſuch miracles are now ceaſed: for trees newly planted are wont to require watering, but having once taken roote, that labour ceaſeth. We reioyce (ſaith *Thomas Aquinas*) that we are paſt the beginnings, not to require ſignes againe. The faith of Ieſus Chriſt (bleſſed be God) is eſtabliſhed in our hearts, & Chriſt doth miracles ſtill: dumbe and deafe fleſh is not opened: but the dumbe and deafe heart, by the operation of this word: for he cured viſibly the blindneſſe of the body, now he cureth inuiſibly the blindneſſe of the vnderſtanding: he rayſed three from the dead, and ſo doth he ſtill three ſorts of dead ſinners: The firſt was the Rulers daughter, whom he raiſed in the preſence only of her parents, putting forth the multitude: theſe are thoſe whom he *Thom. in Epiſt. Io.*

raiſeth from ſecret ſinnes, knowne onely to God and themſelues.

Mat. 9. 24. Luk. 1. 14 The ſecond was the widdows ſon, which was now carrying forth of the Cittie, toward the graue, and Chriſt met him by the way, and raiſed him: theſe are thoſe who are going on in an euill courſe to the pit of deſtruction, but Chriſt happily meetes them, preuenting them with his grace, deliuered to their mother the Church, they become new men and ſo liue.

Ioh. 11. 39. The third was *Lazarus*, who was laid in the graue, and had bin foure daies dead. Theſe are thoſe that haue layen long in their ſinnes, and begin to ſauour: for theſe Chriſt groaneth and weepeth, as he did for *Lazarus*, and theſe he calleth by his grace at their dead hearts, ready to reſtore them to life, and at laſt they reuiue: and when Chriſt raiſeth theſe, he workes a miracle indeed: and yet bleſſed be his name, for he often workes this miracle. In the miracle of *Eliſha*, wrought by the power of God,

God, the childe neeſed ſeven times: in like manner they that are raiſed from death by Chriſt, leaue ſeven capitall ſinnes.

7 By ſix workes of mercy Chriſt wrought miracles vpon the body, and by thoſe ſix alſo doth he worke Miracles vpon the ſoule: blindneſſe is ignorance and error: lameneſſe is infirmitie and waywardneſſe of the will: Leproſie is concupiſcence of the fleſh: deafeneſſe is obduration of the heart: the ſeparation of grace from the Soule, is death: povertie is the defect or want of the knowledge of God. Some are blinde by ignorance, theſe he illuminateth by the light of faith: ſome are lame by imperfection, theſe he enableth by the ſtrength of hope: ſome are Lepers by contagion of ſinne, theſe he cleanſeth by the merites of his death: ſome are hardened by the obduration of heart, theſe he wakeneth by the calling of his Word: ſome are dead by reaſon of ſinfull life, theſe he raiſeth in the inward

man to a ſpirituall life: ſome are needie and deſtitute of helpe, theſe he adorneth and cloatheth with grace.

Chriſt pronounceth a wo to thoſe Cities wherein moſt of his miracles were done, becauſe they beleeved not. *Woe be vnto thee Chorazin, woe be vnto thee Bethſaida*: by *Chorazin* may be vnderſtood the ſtate of rich men: by *Capernaum*, of carnall men: by *Bethſaida*, the wiſe men of the world. Some of theſe miracles doth Chriſt worke in *Bethſaida*, in *Chorazin*, in *Capernaum*, amongſt rich men, carnall men, worldly wiſe men: theſe ſhould haue beleeved, but did not: theſe ought to beleeue, but do not.

Mat. 11. 20. 21.

The men of the olde world were overwhelmed in the floud for their ſinnes, when they had no other law but nature: and of the Heathen, the Apoſtle ſaith, that *They ſhould be without excuſe: becauſe that when they knew God, by the creation of the world, and other viſible things, yet they glorified him not as God.* Then what ſhall

Rom 1. 20.

we

we doe, that haue the Scriptures to bring vs vnto knowledg? The *Iewes* required a ſigne of Chriſt, when they ſaw nothing but ſignes from him. Mat. 12. 38.

Paulus Sergius in the Acts ſaw but one miracle of the Apoſtle S. *Paul*, wrought vpon another, and by and by he received *Pauls* preaching. The Apoſtles before ever they ſaw Chriſt doe any miracles, did but heare him ſay, *Follow me*, and they forthwith left all and followed him. Act. 13. 12. Mat. 11. 21.

Chriſt began to vpbraide the Cities wherein his miracles were done: *Incepit*, he began to vpbraide, as if he doth ſtill the ſame: and he may iuſtly do it to vs, who haue ſeen not one but many miracles, wrought not vpon others onely, but vpon our ſelues.

8 A diligent view of Chriſts miracles doth offer vp vnto our religious thoughts many things worthy of our obſervation: as firſt, they moue to giue prayſe and glory vnto God: ſo did the *Iſraelites* when Exod. 15. 1.

they saw themselues deliuered by a miracle in the red Sea: so did the people in the Gospell, when with astonishment they cryed out: *Wee neuer saw it on this fashion: he hath done all things well, he hath made the blind to see, and the lame to goe*: and for these miracles wee giue glory vnto God. Secondarily, they teach vs to haue recourse vnto him in all time of necessitie: for when we see him full of pittie and compassion, we learne not to despaire, but to trust in him: when we see he can feede whole multitudes in the desart, where otherwise there was little hope of succour, we learne how powerfull, & how pittifull he was, and how ready he is to relieue. Thirdly, these, and the consideration thereof may serue as an invincible truth, for the confirmation of our faith, and also as a stay in times of distresse, to comfort our selues and others.

Mark. 7. 37.

CHAP.

CHAP. XXIII.

What we learne by the diuine wisedome of Christ in answering his aduersaries, and others that came vnto him.

TO come in order from the doings to the diuine sayings of the Sonne of God, (for so S. *Luke* obserueth) he began to doe and say: such diuine wisedome was there in these, that it moued all that heard him to admiration, for why? he alwayes spake, *Tanquam habens potestatem*, as he that had power to stirre vp the heart of man. When he was disputing in the Temple, the Doctors were astonied at his vnderstanding: when he exhorted the multitude, the people were amazed at his doctrine: when some should haue apprehended him, they say, *Neuer man spake like this man.* Act. 1. 4. Mat. 12. 42.

In S. *Mathews* Gospell, the *Herodians*, and the Disciples of the Pharisies, come with a question of tribute: *Maister, thou teachest the way of God truely, &c. how sayst thou,* Mat. 22. 16.

is it lawfull to giue tribute vnto Cæsar? They call him Maister, when they meane nothing lesse, then to be instructed by him: they prayse him (saith S. *Chrysostome*) when their intent was to entrap him, as flatterers are wont, when they would draw men whither they list. We know, (as if they would say) thy sinceritie is such, that thou spareſt none: no not *Cæsar* himselfe, *Dic nobis*, tell vs: thy knowledge is such as thou canst soone resolue vs. Christ perceiued well enough this deceitfull proceeding, refuseth their prayse, reprooveth their hypocrisie, and calling for a tribute penny, bids them goe and doe their dutie in the name of GOD to *Cæsar*, as they ought to doe, for that very inscription of *Cæsars* did shew them as much.

Chrysost. in Mat. hom.

Mat. 22. 25.

These men being answered, the Sadduces come vnto him, with a captious question, putting the case of a woman which had seaven husbands: now to which of these should she

ſhe appertaine in the Reſurrection? If vnto any one of them, then iniury was offered vnto the reſt, which was euill: if vnto all, then muſt he admit a pluralitie, or polygamy, or power of having many together, which was worſe: and therefore they thought by this ſubtle kind of queſtion, to haue ſtrongly inferred againſt the reſurrection, and to haue grauelled our Saviour at firſt daſh. Chriſt ſoone diſappoints them of their purpoſe, which they miſſed of, and by and by ſhewes them they erred, not knowing the Scriptures: that the reſurrection was not to be conſidered with any carnall conceit, for there was neither marrying, nor giving vnto marriage, but they were as the Angels of God in heaven. By which anſwere they were at a *Non plus*: whoſe wife of all? why nones at all: to which of them? to none of them: *There is no marrying, &c.* The text ſaith, they were put to ſilence, as if now they had no more to ſay.

2 After

Mat. 22. 36.

2 After this, a Doctor of the Law asketh him, which was the greateſt Commandement in the Law, a queſtion at that very time in controverſie amongſt the *Iewes*, concerning the Precepts of the Law morall, iudiciall, & ceremoniall: Chriſt comprehends all in briefe, as *Salomon* did when he ſaid, *The ſumme of all is, feare God, and to keepe the Commandements.* So the ſumme & ſubſtance of all the Law is; *Thou ſhalt loue the Lord thy God with all thy heart, with all thy ſoule, and with all thy minde, this is the firſt and the greateſt Commandement: the ſecond is like vnto this, Thou ſhalt loue thy neighbour as thy thy ſelfe.* Thereby ſhewing him, that the ſcope of the Commandements did tend principally to loue: and in this loue, God did chiefly require the very affections of the heart, and therefore that they ſhould not ſo much buſie their heads about needleſſe queſtions, as apply their hearts to keepe the Precepts of the Law, which in a generalitie did conſiſt in the

Eccl. 12 13.

the loue of God, and the loue of our neighbour: a ſhort leſſon, and yet we are our whole life time about it.

3 In S. *Iohn*, the Scribes and Phariſies bring him a woman taken in adultery, and ſet her in the midſt, ſaying; *Maiſter, this woman was taken in adultery, in the very act. Now Moſes commanded in the Law that ſuch ſhould be ſtoned, what ſaiſt thou therefore? This they did to tempt him.* If he ſhould haue condemned her, then where is that mercy that all the world ſpeakes of to be in thee? If he ſhould not haue condemned her, then loe, thou art cleane contrary vnto *Moſes* Law: thus by a *Dilemma*, they thought to catch him. Chriſt ſounds the ſecrets of their hearts: he writeth vpon the ground (but what we know not) & then willeth them after examination of themſelues, to proceede to execute the ſentence of *Moſes* Law vpon her. In effect, the Law is iuſt, but let iuſt men execute the equity of this Law. By which di- Ioh. 8. 4.

vine

vine answere, they all stand mute and confounded in themselues, and finding not where to reproue him, they slinke away. Which answere (saith S. *Austen*) was iust and gentle, *Puniatur peccatrix, sed non a peccatoribus*, let this sinner be punished, but not of sinners.

When some other of the Scribes said within themselues, he blasphemeth, who can forgiue sinnes but God onely? Christ knowing their thoughts, saith; *Whether is it easier to say, thy sinnes are forgiuen thee: or arise take vp thy bed and walke*: here (saith *Tertullian*) he sheweth he was the Sonne of God.

Tert. lib. 5. aduers. Marcio.

In S. *Luke*, a diseased man is brought vnto him vpon the Sabbath day, not to heale him were want of compassion: but yet to heale him, were to giue occasion to the Pharisies of murmuring against him: murmure or not murmure, Christ doth the poore man good vpon the Sabbath day, and shewes them in the end thereof; *That the*

Luk 6 6.

Sab-

Sabbath was made for man, and not man for the Sabbath. In the ſame Goſpel, *Pilate* the Iudge asketh him if he were the Sonne of God: Chriſts anſwere is, *Tu dixiſti*, thou haſt ſaid is: neither affirming or denying of himſelfe. Luk. 22. 70.

In another place, our Saviour taketh vpon him the perſon of an opponent, and asketh them; *The Baptiſme of Iohn, whence was it? from heaven, or of men? They reaſoned among themſelues, ſaying; If we ſhall ſay from heaven, he will ſay vnto vs, why did you not beleeue him? And if we ſay of men, we feare the people, for all hold Iohn to be a Prophet: Then they anſwered Ieſus, and ſaid, We cannot tell. And he ſaide vnto them, neither doe I tell you by what authoritie I doe theſe things.*

5 The like queſtion to this, propoſed he at another time vnto the Phariſies, ſaying; *What thinke ye of Chriſt, whoſe Sonne is he? They ſaide vnto him, Davids: He ſaid vnto them, how doth David in ſpirit call him Lord,* Mar. 12. 25. Luk. 20. 42.

Pſ. 110. 1. *Lord, ſaying: The Lord ſaid vnto my Lord, ſit at my right hand, till I make thine enemies thy footeſtoole? if then*
Mat. 22. 46. *Dauid call him Lord, how is he then his Sonne? And they could not answere him, neither durſt they from that day forth aske him any more queſtions.* Thus our Saviour Chriſt whether he were anſwering or oppoſing the Phariſies, they ſaw his divine wiſedome was ſuch, that they could not but wonder at it: and no maruaile, ſeeing he was the divine wiſedome of the Father himſelfe.

Luk. 11. 15. When the *Iewes* obiect vnto him, that he caſt out divels by the power of *Belzebub*. Firſt, he asketh them, by whoſe power then did their children caſt them out? Secondarily, he ſheweth their great errour or malice, in obiecting this againſt him: for if he by the power of *Belzebub* ſhould caſt out divels, then was Sathan divided againſt himſelfe: if ſo, then could not his power ſtand, and therefore the ſumme of our Saviours anſwere was this; *Whoſoever caſteth*

caſteth out diuels, the ſame is cleane oppoſite or contrary vnto Sathan. But I, as you ſee, caſt them out: it followeth therfore contrary vnto your aſſertion, that I doe this, not by the power of Sathan, but by a power oppoſite vnto his: and thus they ſaw themſelues ſnared in their owne ſnare: *and in the trap* (as the Prophet ſpeaketh) *they laide for others, is their owne foote taken.*

In the 12. of S. *Luke*, when one ſaid, *Maiſter, ſpeake vnto my Brother to diuide the inheritance with me:* Chriſt ſaith, *Man, who made me a Iudge?* though he were a Iudge both of quicke and dead, yet he refuſed to iudge in a priuate inheritance, to ſhew, that his firſt comming was not to iudge, but to be iudged: this notwithſtanding, Chriſtians may yet be Iudges in matters of controuerſie, as the Apoſtle requireth. 1 Cor. 6.

6 When the young man ſaid vnto Chriſt, *Good Maiſter, &c.* Our Saviour ſaith, *Why calleſt thou me good? there is none good but onely God.*

A ſtrange anſwer we would thinke: why Lord, thou art God, and therefore well might he ſay vnto thee, *Good:* but when wee conſider the matter throughly, we ſhall perceiue that Chriſt in this anſwere had reference to that which this young man thought of him.

In theſe and many other anſwers of our Saviour to thoſe that came vnto him, looke how many anſwers, ſo many inſtructions haue we, both for the ſtrengthening of our faith, and direction of our life, to giue an anſwere vnto every one that asketh vs a reaſon of the hope we haue, that by our good converſation, we may ſtop the mouths of thoſe that ſpeake evill of vs.

Againe, we may learne by ſome of our Saviours anſwers, to haue reſpectiue care in anſwering others, ſometimes as he did by ſilence. This in part alſo he exhorteth, when he willeth his Diſciples to be as ſimple as Doues, and wiſe as Serpents.

CHAP.

CHAP. XXIIII.

What wee learne by our Saviours Acts, done vpon the Sabbaths and other festivall dayes.

THat a carefull and devout contemplation, of the life of Christ is very profitable vnto vs, it appeareth by this, that his most sacred life is resembled vnto *the tree of life in the middest of Paradise*, in which some boughs were (as it is commonly in trees) high and loftie, some lower and more easie to be reached: the high are contemplations of his divine actions, the lower are of those which are humane; a survey may be taken of both of these in his observation of the Sabbath and other Festivities.

2 As concerning the Sabbath (although every Feast in a generalitie be called a Sabbath) we finde it continued all along vntill the comming of our Saviour Christ, who did himselfe ratifie the lawfull vse thereof by his owne example, who

Luk. 6. 6. Ioh. 5. 2. who vpon the Sabbath day was often teaching in the Synagogue of the *Iewes*, and at other Festivall times, he resorteth vnto *Ierusalem*, as we finde in the Gospell, there to keepe (after the manner and auncient custome of the people of God) their feasts appointed to be kept by the ordinance of GOD himselfe.

Ioh. 10. 14.

Of this Ordinance we reade in *Leviticus*. *And the Lord spake vnto Moses, saying; speake vnto the Children of Israel, and say vnto them, the feasts of the Lord, which you call holy assemblies, even these are my Feasts.*

Levit. 23 1. There mention is made of the Sabbath, the Passeover, the Feast of vnleavened bread, the Feast of first fruits: the Feast of Tabernacles: concerning all which, *Moses* not onely mentioneth that GOD will haue these obserued, but also setteth downe in particular with what circumstances, and the manner how.

3 When as now in the first Table of the Law, God had shewed both his externall & internall worship

Exod. 20 1, 2, 3, 4.

ſhip in the two former precepts thereof: and in the third place placed reverence & honour to be done vnto his holy Name: that there might bee alſo a ſanctified day ſeparated from others, for the obſervation of theſe holy duties, therefore in the fourth Commandement doth hee command a ſanctified and holy time, to ſhew, that as hee had given Lawes for his worſhip, ſo alſo would hee ordaine a time for his worſhip: which time he would haue to be holy, which holineſſe hee would haue to reſemble his owne reſt: The ſeaventh day ſanctified by him, his reſt, ſo called in that hee reſted the ſeaventh day, hee reſted or ceaſed from the creation of the World. And man was created toward the end of the ſixt day, that hee might beginne to leade his life vpon a time ſanctified, which was the ſeaventh day.

This Commandement God ſetteth downe in many words, as if he were the longer expreſſing it, to teach

teach his people to be the more careful in obseruing it. The other Lawes were onely negatiue, but this both negatiue and affirmatiue, not onely shewing what we should doe, but what we should not doe. *Thou shalt keepe holy, and remember that thou keepe holy, thou shalt not labour*, and so foorth as is expressed in the Law. When the Prophets would shew, either wherein a people did honor God, or other-wise dishonour him, they mention it in keeping or not keeping the Sabbaths: wherefore *Esay* saith, *Blessed is the man that keepeth the Sabbath.* And when the Prophet *Ezechiel* would shew how the people had cast off all reverence of God, hee expresseth it in this phrase of speech, *Polluerunt Sabbathaea*, they haue polluted my Sabbaths. Wherefore in obseruing the Sabbath, we are to consider the rest, and the sanctifying of this Rest: for it ought not to bee Beastly rest, for that is *Sabbathum bonum*: nor a prophane rest, for that is *Sabbathū Shi lo:*

Exod. 20 4.5

Esa. 56. 2.

Ezec. 20. 16

lo: When *Iudg.* 21, they theregaue themselues to wantonnesse, but our Sabbath is, or ought to be, *sanctum otium* an holy rest,

4 What our Saviour determineth concerning this, who came not to breake the Law, but to fulfill it, we may easily perceiue. That part of the Sabbath which was cerimoniall, we acknowledge to cease, but for the Law morrall, that still to remain the same. For the rest of our very Cattell, and therefore much more the Servants that liue vnder vs, and principally for the riligious vse it hath amongest Christians, that God may still haue a sanctified day consecrated before others vnto his worshipe, and man a vocation from bodiely labours, as agreeable to the condition of his estate, which doth require rest. Mar. 5.

Mention is often made in the Gospell, what our Saviour did vpon the Sabbath daies, besides his teaching, he cured many that came vnto him, and had much adoe with the

the Phariſies, in ſhewing them their ſuperſtitious obſervatiō of the ſame. The right vſe whereof, the moſt truely obſerved in doing ſo many ſanctified workes therein, in curing diſeaſed creatures, which the Rulers of the Synagogue could not brooke.

Luc. 6. 6. Math. 12 9 Mar. 3. 1. Luc. 13. 4 Iohn 5 9

Ambro. de fide. lib. 4. Cap. 3. ſanatis iam mandabat officium.

In the fift of Saint *Iohn*, he bids the man that had long time layen by the pooles ſide, to take vp his bed and walke, and cured him. Now this (ſaith the Euangeliſt) was the Sabbath day. If it had not bene vpon the Sabbath day, haply there had not beene ſo many eye-witneſſes of the power of God. In curing another vpon the ſame day, Chriſt took occaſion to ſhew the end of the Sabbath, that it was made for man, and not man for the Sabbath: as alſo to manifeſt the workes of the Sabbath, what they were, & of what nature: to doe good vpon this day, were it but to a dumbe creature. Chriſt did not diſallow, and the Phariſies did not amiſſe in lifting out an Oxe or

Mat. 12 9

an

an Asse from the ditch vpon this day: but how much more was it agreeable vnto the sanctifying of the Sabbath, to helpe a distressed man, and to loose one whom Sathan had bound so many yeares?

For the superstitious observation of the Sabbath, which the Iewes vsed, it grew, as we may perceiue by our Saviours Discourse, in them, from ignorance of the very first institution, It was not said, *Otio Celebrabis*, Thou shalt celebrate the Sabbath with rest: but *Sanctificabis*, thou shalt sanctifie, or thou shalt keepe the Sabbath with a Holie rest.

Againe, to shew that Charitie which is the summe of the Law in generall, is to be preferred before any Law in particular (For, *I will haue mercy and not sacrifice*, saith the Lord.) Christ our Saviour, as wee see, chiefly aymed at doing good vpon the Sabbath day. Secretly to intervent thy neighbour, or openly to envie a poore mans health, was Osea 6.

with the Phariſies no breach of the Sabbath, but to doe good vppon him, by and by is their ignorant & ſcrupulous conceit, the Sabbath is brooken. For the kindling of fire, but cheifely the gathering of ſticks, was it not puniſhed in a very high degree? And therefore, not the leaſt action to be done, in any caſe (ſay they) vpon the Sabbath day. Theſe men conſidered not how the firſt Inſtitution required ſtrictneſſe, which in that inſtance is manifeſt for the deterring of others: contempt is one thing, neceſſity is another, which Chriſt ſhewed was to be conſidered in excuſing his Apoſtles, when they were murmured at for plucking the eares of corne on the Sabbath day. The ignorance of the Phariſies did cleaue onely to the letter of the Law. Doubtleſſe with great Religion did the old Iſraelites well obſerue and keepe the holy Sabbath of the Lord, which day God himſelfe ſanctified from the beginning. As this day Nothing the

Num. 15 39.

Luc. 6. 3.

Gen. 8. 4

the *Arke rested on the Mountaines of Ararat*: as this day the *Israelites were deliuered from Egypt*, when they rested from the oppression of *Pharaoh*: as this day, *the people brought in Christ into Ierusalem with palme boughes a little before his passion*: as this day shewed he *his first miracle at Cana in Galile*: as this day after all his miracles rested he in the Sepulcher, gloriously arising from the dead the day following: which day by the constitutions of the Apostles themselues, (and so authors against whom no exception can be taken) the Church celebrateth this day as her Christian Sabbath vnto the Lord. This is therefore called by S. *Iohn, dies dominì*, our Lords day, from the resurrection: that which the Heathen called *Dies solis*, and dedicated to the Sun, we call Sunday, as dedicated to the seruice of the Sonne of God.

Exod. 12 41.

Luke. 19. 37

Ioh. 2. 11

Mat. 28. 1.

Acts 20. 7

Apoc. 1 10.

Κυριακὴ ἡμέρα.

Concerning the alteration hereof, the Prophet *Osee* might seeme to speake when hee sayeth, *I will cause*

Ose. 2. 11 *their Sabaths & Feasts to cease.* The day of the Lord (saith Saint *Austen*) which we keepe as our Sabbath, it is not onely a remembrance of his Resurrection past, but a type & figure of that eternall Sabbath which is to come. The alteration in part is as thus. They did celebrate their Sabbath with a remembrance of the creation, Wee of the resurrection. They as a figure of grace, when they should rest from the servitude of sinne: we as a figure of glory, when we shall rest from occasions of sinning.

Aug. de civit Dei. lib. 22.

Euse. lib. 3 cap. 27.

6 *Eusebius* sheweth vs of certaine men, called the Ebionites, which would keepe the Sabbath with the Iewes, and the Sunne-day with the Christians, like men who would be of all Religions, when they are indeede of none. Others tell vs of the Petrobrutiani a kind of men which which would haue no solemne and sanctified Feasts, to the honour of God at all. The Iewes were not so superstitious as these were irreligi-

ous

ous: these men are gone, but yet their fancies in some part remaine. For the former, to wit, the superstitious manner of the Iewes in keeping their Sabbath, wee see it refuted by our Saviour, and the right vse to bee kept, how and after what manner.

The question hath beene moued, whether the Machabees did well in violating the Sabbath? The question rightly proposed is other-wise: whether the Machabees in fighting that day did violate the Sabbath: many beganne to waxe scrupulous. *Mattathias* a good and godly Captaine saw it was no time to stand vpon points, that now they must either fight it out like men, or be murdered like beasts: to be hammering vpon nice matters of the Law, when the enemies of God were ready to destroy the law & them, he thought it not good, but to defend themselues, and offend their enemies, which was approved, the case standing as it did. 1 Mac. 2. 34.

For the Sabbath daies journey, which consisted as some say, of 2. Miles distance, for that the people placed their tents, or their vttermost partes thereof so farre from the Tabernacle, or that mount Olivet was about that distance from Ierusalem, whither the people on that day might repaire, the discussing heereof is not so necessary. For the travaile of the Physitions, or any, in case of necessitie, so it be not ordinary vpon this day, men neede not to be so nice, and indeede Iewishly conceited as they are, if in this they remaine opinionated.

Act. 1.12

In the Christian observation of our Sabbath, to stand vpon a number of curious and needlesse quirks, is without judgement and learning, and in part Pharisaicall. It were to be wished, that a serious and religious observation thereof were in vse, without further frivolous devices of running fanciers. The people vpon other daies offered a Lambe, but vpon the Sabbath, two Lambes were

were offered, as if on that day our devotion should be doubled: Every day would *David* worship God: Yea, and seuen times a day would hee call vppon him: This is the day wherein wee should call vpon God more then ordinary, a day of prayer and meditation, of reconciling our selues to God and man, of doing good, and sanctifying a holy time with holy conuersation, therefore called the Lords day, because the Lord should chiefly be worshipped vpon this day. Psal. 119.

7 In the second place, for the obseruation of other festiuall times and annuall solemnities, it hath bin shewed that Christ our Saviour went often vnto the Feasts.

A little before his passion, his Disciples come vnto him, saying: *Master, where wilt thou that we prepare the Passover?* As if they knew it was their Masters manner to keep the feast now approching. For the Feasts of the *Iewes* there is no question, as they were commanded of Math. 26. 17.

GOD, so were they ever solemnely kept of the Godly: as they had their feastes, so haue Christians theirs. Christ our Passover is offered for vs; therefore (saith the Apostle) let vs keepe the feast. They had a Passover, and we haue a Passover too: they were delivered out of the bondage of *Egypt*, and we are delivered from a bondage too: they kept a solemne remembrance, and we haue as much cause as ever they had to keepe a solemne remembrance too. By their feast of first fruits, the 50. day after the Passover they held a holy assemblie vnto God: we who haue received the first fruits of the SPirit, by the comming downe of the holy Ghost at the Feast of Pentecost vpon the Apostles, and consequently vpon the whole Church, hold an holy assembly vnto the Lord also.

1 Cor. 5. 7.

Leuit. 23 10

The other of our Christian feasts which concerne the chiefe points of our redemption, as the blessed birth of Christ, his Circumcision, the Epiphany,

piphany, & his Resurrection from the dead, haue so good vse in the Church, as the ancient custome, and Christian manner of the best, and best learned, that haue lived since the Apostles time, is of more sufficiencie to make vs continue the godly vse thereof, then all that the deuisers of nouelties are wont to say, to drawe vs by forced texts to the contrary. Sathan is subtle, and never more, then when he is changed into an Angell of light: to take away a Religious remembrance of him who shed his bloud for our redemption: to passe over the memory of his most blessed birth without any solemne obseruation, were the next way to make both duty and loue waxe cold in Christians, and by little and little to forget all, (and that which we may tremble to thinke) Christ Iesus and all.

Wherefore we cannot but muse whereunto that strange Spirit did tend, which was ready to controule every Christian constitution, which

eagerly ſought the euerſion of our ſolemne and Chriſtian feaſts. Theſe we keepe (ſaith Saint *Auſten*) leſt vnthankfulneſſe or forgetfulneſſe ſhould grow vpon vs, and therefore a ſinne is it for men to ſpend their time, and trouble the quiet of the Church, in ſeeking to overthrow the Chriſtian vſe of ſolemne and ſeemely obſervations. By our Feaſts (ſaith *Tertullian*, ſpeaking in the behalfe of Chriſtians againſt the Heathen) wee ſanctifie vnto God the memory of his benefits. *Epiphanius* taxeth *Erius* for denying Chriſtian ſolemnities. They haue little in them except boldneſſe which charge vs that our ancient rites come within the compaſſe of Saint *Paules* reprehenſion, You obſerue times and ſeaſons: No, no, there is no ſuch matter: They are farr from fatall ſurmiſes of conſtellations, or any other Heatheniſh reſpects. There is no ſuch feare, God be praiſed, in our Chriſtian ſolemnities, wherefore vnleſſe we ſeeke them more ſtrongly

Aug. de ciuit Dei. lib. 10. cap. 4.

Tertul. ad Phyſic.

Epiphan. hom. 72.

Gal. 4. 10.

ſtrongly refuted then ſo, that is to ſay, bya few new names of our Feaſtes, there is no cauſe but the Church ſhould ſtill continue them in Chriſtian manner, as ſhee doth, And ſo ſhall by the Grace of GOD.

Chriſt our Saviour himſelfe hath honoured theſe times by his bleſſed Birth, his Reſurrection, and aſcenſion vp into Heaven: at which time wee honour him, as at all times, ſo eſpecially when we haue Feaſtes conſecrated to a Commemoration of his goodneſſe towards vs, when Wee in loue and pious manner aſſemble our ſelues.

8 Some times wee celebrate the mention of the Martyrs and Saints of God, who haue liued in former times: And this wee doe for no other ende, but onely to ſet before vs examples of Repentance, of Faith, of Piety: Beſides, occaſion is offered of publicke prayer, which the oftener wee frequent, the greater is our Devotion: abuſe taken away,

away, wee see the keeping of these Feastes, is a commendable and Christian custome.

9 For the manner of keeping them: First, these duties of deuotion, as Prayer, hearing the Word of God, receiving the Sacraments, require our speciall care: In these our laud and praise is offered vnto God: and therefore of the learned they are called in the Hebrew *Kaggei*, times of reioycing.

Secondarily, at these times wee extend, as we may, bountie vnto others: And therefore sayeth Saint *Austen*, Festiuall times would haue liberalitie, which make many blesse God for his benefites.

Aug. in admonit. dom.

Last of all, these solemnities orderly obserued, they doe sometimes call vs away from the inordinate carke and care of the world, & moue in our hearts many good and comfortable thoughts, in calling to mind the time will come, *When wee shall keepe the feast of Feastes in heauen.*

CHAP.

CAP. XXV.

What we learne by Christ his weeping over *Ierusalem*.

THat it fared not with the Sonne of God here in earth, as it did with King *Salomon*, who spent his time in great royaltie in the world, or as it is said of *Aristoxenus* the Philosopher, who led all his life amiddest instruments of musicke: we all know it fared farre otherwise with him, who did seldome laugh in the world, and the world againe did as seldome laugh vpon him. S. *Luke* tels vs of his sad iourney towards *Ierusalem*, how he passed the way weeping, and what small delight he tooke in the peoples *Hosanna*, or all the troope at that time about him, for, as it is mentioned, while they were singing, he was mourning. Christ was not mooved with that which was without: but respects that which was within: the wickednesse of *Ierusalem* makes him to weepe. He wept for them, which

2 Chro. 9. 9.

Luk. 19. 41.

which would not weepe for themselues. *Dauid* saith, *Mine eyes gush out with water, because men keepe not thy law.* Christs eyes gushed out with watery teares, because they would not *know the day of their visitation*: nay, they would not accept his loue. He saw the Citie, and foresaw the ruine and misery thereof. The women of *Ierusalem* wept when they saw the calamitie of Christ: Christ here weepeth for the calamitie of *Ierusalem* to come: and this he doth not so much by words as by teares shew his sorrow for the sinnes of the Citie, and weeping words also are not wanting, *Oh if thou haddest knowne, &c.*

Luk. 19. 42.

2 The Prophets of old haue sometimes spoken vnto the sonnes of men by sorrowfull signes, as well as by sayings. *Samuel*, when he would manifest how *Saules* Kingdome should be rent from him, hauing the lap of his coat in his hand, he rent it in the middest. *Ezechiel* to shew the destruction of the people,

1 Sa. 15. 27.

Ezec. 4. 1.

ple, takes a bricke ſtone, and layes it before them: and pourtrayes vpon it the Citie, and layeth ſiege againſt it.

Chriſt at this time ſpake little, but his teares propheſied great ſorrow to come: he came neere the Citie, not ſo much in motion, as in commiſeration. *Dauid* wept for *Abſolon*, ſaying, *Abſolon, Abſolon, O my Sonne Abſolon, I would to God I had dyed for thee*: Chriſt did as much mourne for *Ieruſalem*, as ever *Dauid* did for *Abſolon*: *Ieruſalem, Ieruſalem*, I would to God I had dyed for thee: No *Ieruſalem*, I am now going to die for thee: O what ſhould I do vnto thee, that I haue not done except dying? 2 Sa. 18. 33.

Many a time came Chriſt towards *Ieruſalem*, but he never came weeping as now he did, becauſe *Ieruſalem* was never ſo neere deſolation and ruine, as now it was: and therefore Chriſt never ſorrowed more for it, then now he did.

Was this weeping for the over-

throw

throw of the wals and goodly buildings of *Ierusalem*? No, it was for the sinnes of *Ierusalem*, which should be the cause of *Ierusalems* desolation: what affection was here in the eternall Sonne of God, to weepe for sinfull men: even then was he weeping, when they were most reioycing and laughing.

The Physition most weeps, when the franticke Patient is, or seemes to be most merry, because he knows then the danger is greatest, & therefore giues over to administer Physicke any more, leaving him to be lamented of his good friends.

3 *O that thou hadst knowne in this thy day those things that belong vnto thy peace.* Which words were weeping words, as I said, and vttered with an interrupted voice, and as it were for very sorrow, breaking off in the middest, by a manner of speech called *Aposiopesis*, when there was some thing more to be spoken, but very sorrow hinders him from making a perfect sentence. I weepe,

but

but O *Ierusalem*, which art now reioycing, & oughtest to haue teares, to prevent teares, if thou diddest know the things which doe belong vnto thy peace, thou wouldest as well weepe for thy selfe, as I doe weepe for thee. Thou hast had a day of peace, but there is a day comming, full of sorrow & persecutiō. O *Ierusalem*, because thou wouldst not accept the one, thou art like shortly to rue the misery of the other. In this, Christ lamented their forgetfulnesse of their estate: in prosperitie men remember not what is to come afterwards.

And thus heare we a mournfull Physition, weeping for his wilfull patient, which would not be healed, nor receiue helpe, though it were offered with teares.

4 The most dolefull desolation that came vpon this Citie, about fortie yeares after, *Ierusalem* having yet fortie yeares space to repent; the most dolefull desolation I say, that came vpon this Citie, so mightie in prowesse, *Egesi. Iosephi.*

prowesse, so glorious in fame, so rich in all abundance, is set forth by those, who haue mentioned the tragicall end, which befell the same. The beholding thereof made *Eleazar* one of the Inhabitants, at the very time to breake out into this or the like mournfull Oration. O *Ierusalem*, thou great and goodly Cittie of the world, where is now the beautie of *Sion*, the ioy of the whole earth? where is thy glory? where is thy magnificence, O *Ierusalem*? where is that *Sanctum Sanctorum*? where are thy Priests, who were attendant vpon GOD as Angels? where are thy Sages, thy yong men? O from what glory art thou fallen, to what reproach and infamy, O *Ierusalem*, *Ierusalem*? who can reade with dry eyes the most woefull end of this Cittie and people? They refused the Father and the Sonne, and God sent *Titus* and *Vespasian*, the Father and Sonne that nevert left them, vntill they were vtterly defaced. O *Ierusalem*, strongly did thy ene-

enemies beſiege thee, but thy ſinnes did more ſtrongly aſſault thee. They ſold the Saviour of the world for thirtie pence, and what followed in the captivitie? thirtie *Iewes* were ſold for a penny. The Lord Ieſus was apprehended vpon Mount *Olivet*, and vpon Mount *Olivet* was *Ieruſalem* firſt beſieged: the Lord Ieſus was crucified at the Paſſeover, and at the Paſſeover was all Iewry, as it were ſhut vp in a priſon, *Ieruſalem* ſacked, and in ſuch ſort, as the *Romanes* themſelues confeſſed, ſaying, that vnleſſe this people had offended the GOD of heaven, they could never haue prevailed againſt them as they did. An eleven hundred thouſand, ſaith the Hiſtory, changed life with death, and that within the circuite of a ſhort time. *Ioſephus.*

Thus haue we heard of Chriſt his weeping over *Ieruſalem*, & the cauſe which mooued him to weepe, by which without farther application we may conſider (as S. *Gregory* ſaith) that their deſtruction is our admonition:

nition: If the naturall branches were cut off, then may the wilde feare. When *Scipio* ſaw *Carthage* burne, he wept: being asked the reaſon, for that (ſaith he) I know not what ſhall become of *Rome*: the deſtruction of *Ieruſalem* is like a thunder-clap, in which one is ſtricken, but many heare the noyſe, which may make them to feare.

5 For three cauſes did Chriſt our Saviour weepe, and at three ſeverall times. Firſt, Chriſt wept that we ſhould haue by ſo much the more, our hope and confidence in him, when we ſee him weeping for vs: which proceeded of meere compaſſion. Secondarily, Chriſt wept, to teach vs to weepe, and bewaile our owne miſery, and our owne ſinnes, as he did for the miſery and ſinnes of others. Thirdly, he wept, to ſhew vs when we ſhould weepe, even then when we thinke our ſelues in greateſt ſecuritie.

At three times alſo did he weepe: firſt, in raiſing *Lazarus*, there he bewailed

wailed mans miſery. Secondly, (as at this time) over *Ieruſalem*, here he bewailed mans ſecuritie. Thirdly, vpon the Croſſe, there he bewailed mans infirmitie. If our Saviour Chriſt were ſeene to weepe in the preſence of others, we may eaſily conceiue that ſecretly in the daies of his fleſh, he often offred vp grones, as the Apoſtle ſpeaketh, with ſtrong crying, and teares vnto him that was able to deliver him. Heb. 5.7.

6 Now what may we learne by this weeping-loue of Chriſt? Who of charitie wept for my ſinnes, and for thy ſinnes. Shall we ſee (ſaith *Caſſiodor*) the Prince himſelfe weeping, and we in the meane while ſolace our ſelues in pleaſure and vaine ſporting? Is he a good childe, that beholding his father ſit in ſackcloth and aſhes, will ſtand by laughing and ſporting, as nothing mooued? Shall the Sonne of God weepe for thy ſinnes, and wilt thou delight thy ſelfe in vaine mirth? O Chriſtian ſoule mourne a little. When the *Caſſiodor. in Pſal. 50*

houſe

house is on fire, we bring water, when the soule is enflamed with vnlawfull desires, we bring the tears of Repentance. Call to minde that doctrine of Christ, *Blessed are they that mourne*: Harsh doctrine, but sweetned with a blessing. It was the prayer of S *Austen*, O God giue me the grace of teares. And there is in godly mindes (saith S. *Ambrose*) a certaine delight to weepe: *Flendi voluptas*, a delight of weeping. Once God opened the windowes of heauen, to drowne a world of sinners: the godly often open the windows of the body, to drowne in themselues a world of sinne.

Aug. in Med.

The vnwise make but a sport of sinne, (saith *Salomon*) their heart is as a barren land, where all remembrance of God is forgotten: but the wise man is conversant in the house of mourning. *Pharaoh* and his hoast were drowned in the Sea, as sinne and the workes of sinne are in the teares of repentance. Those who were diseased, found cure in the troubled

Pro. 14. 9

Exod. 14. 6.

Ioh. 5. 2.

troubled poole. We loſt our felicitie by delightfull eating, and we recouer our ſelues by mournefull chaſtening.

There is (ſaith the Wiſe-man) *a time to reioyce, and a time to mourne*: Many take their time of reioycing, but cannot hit vpon the time of mourning. *O that wee did know, at the leaſt in this our day, thoſe things that doe belong vnto our peace*: better is it to mourne here, then hereafter. When we are mooued to mournefull paſſions, let vs remember with how ſmall pomp & pleaſure Chriſt paſſed his time in the world, who paſſed it in often weeping. The two Kine carrying the Arke, they lowed all the way as they went, and yet never ſtayed vntill they came to the place appointed: we goe on weeping in this vale of teares, but yet keepe on the way ſtill, vntill wee come vnto our iourneys end, and then an end of weeping. Here as in *Ramah, a voyce is heard of weeping and mourning*, hereafter they ſhall haue

Eccl. 3. 1, 3, 4.

1 Sam 6. 12.

all

Ezec. 44. 4. *all teares wiped from their eyes.* The Prophet *Ezechiel*, when he came to see the glory of the Lord in the Sanctuary, he was brought about by the North: we passe along by many sorrowes, and then come to see the goodnesse of the Lord, in the Land of the living.

Of mournefull events, how the godly take them, *Ieremy* saith, *This is my sorrow, and I will beare it:* and *Eli* said, *It is the Lord, let him doe as it seemeth good vnto him:* because he that now goeth forth weeping, shall one day returne, saith the Prophet *David*, and bring his sheaues with him: those that for a time do mourn with Christ, the time will come when they shall reioyce with him: and then *shall all teares be wiped from their eyes.*

CHAP.

CHAP. XXVI.

That Christians ought often to meditate of our Saviour Christ his Passion, and how this doth serue for the comfort of our faith, and also for the instruction of our liues.

WHen some great Prince intendeth to encounter his enemies, first come the Heraulds & Trumpeters before him, then comes his Standard-bearer, and then he himselfe comes in person: So was it with our Lord and Saviour, first he sent the Patriarkes his Heraulds, then the Prophets his Trumpeters, then came *Iohn* the Baptist his Standard-bearer, who is stricken downe dead before him, did this dismay him? No, for all this he goeth on constantly, and with resolution to die in the battell, and so he doth, touching whose victorious death, let vs now enter into some meditation, and hence learne to liue to him who died for vs miserable sinners.

Although in meditating vpon the holy vertues of Christ our Saviour, which worthily require our most deuotionate consideration, we are much moued, (I doubt it not) yet when we begin to call to minde his Passion, that Ocean sea of all goodnesse, then ought wee to be euen carried away from our selues, by admiring his wonders towardes vs. And here it may be said to deuout soules, as it was to the Disciples in the garden, *Hic sedete*, sit ye here. Let vs not say vnto Christ with the *Iewes*, Come down from the crosse: but let vs fasten our selues to his Crosse by godly meditation.

Mat. 26. 36.

2 And now to make an entrance hereunto: *Christ loued vs* (saith the Apostle) *and gaue himselfe a sweete smelling sacrifice & oblation vnto God*, wherein wee may consider these three things: first, the mouing cause, to wit, loue: *Christus dilexit nos*, Christ loued vs. Secondarily, the offering which this loue caused him to offer, *Obtulit seipsum*, he gaue himselfe,

Eph. 5. 25

ſelfe. Thirdly, the end why he gaue this offering *Vt eſſet propitiatio Deo patri*, that he might be a reconciliation for man with God the Father. For the firſt, to wit, loue, the moving cauſe of all: if a Mother loue her childe becauſe ſhee bought it with paine, never Mother bought her ſonne with ſo great paine, as Chriſt bought vs: what greater loue is there, then for one to giue his life for his friend? yet great was thy loue O holy Sonne of God, who gaueſt thy life for vs that were thine enemies. Doubtleſſe (ſaith the Apoſtle) one will ſcarſe die for a righteous man, and yet one is found to die for vs that were vnrighteous, and then too, when it was in his power to die, or not to die. Theſe things may be conſidered, that his loue that loved ſinners, that is, the loue of the Sonne of God, may incite our affection to him: he that had not ſinnes of his owne, ſuffered for the ſinnes of others.

The greateſt perfection & force

of loue, say the Philosophers, is the force vnitiue, and this was never in any so forcibly as in Christ, when he would vnite vnto himselfe his Church: which accordeth with
Eph. 5. 23 that of the holy Ghost, *Let a man so loue his wife, as Christ loued the Congregation*: the wife is chargeable, but farre more chargeable was the Church to the Sonne of God.

3. As for the offering, it was himselfe, *Aaron* and all his sonnes never made such an offering as this was: he gaue himselfe a sacrifice, and in a sacrifice, there are considered foure things: first, *quis offert*, who it is that offers: secondly, *quid offertur*, what is offered: thirdly, *cui offertur*, to whom it is offered: fourthly, *quare offertur*, wherefore it is offered. The *quis offert*, is Christ, the *quid offertur*, is himselfe: Christ offered himselfe: the *cui*, to God: *pro quibus*, for whom, for vs wretched sinners. Why, was there nothing in heaven or earth that could haue bin offered else? Was there no other sacrifice

crifice to be had but innocent *Isaac*? Muſt none be approoved to make a reconciliation for man, but the Sonne of man? was ſinne then ſo hainous that nothing could cleanſe the contagion thereof, but the death of an innocent Lambe? Stand and heare a little, O ſinfull man, thy Saviour himſelfe ſpeaking vnto thee: for thy ſake doe I ſuffer all this: for thy ſake doe I offer my ſelfe, as thou ſeeſt, a ſacrifice vpon the Croſſe: all this doe I doe for the loue of thee, thy ſinnes are the thornes that pierced my head, the ſpeare that opened my ſide: thy delicates was the vinegar and gall that I dranke: thy libertie & looſeneſſe was the nayles that faſtned me to the Croſſe: ſee whither thy ſinne, thy vanities, O man, haue brought me: behold me ſuffering for thee, to reconcile thee vnto my Father. Doth he not by this, O Chriſtian man, enflame thee with his loue, ſtrengthen thee with his merit, and comfort thy ſorrowfull heart with his abundant mercy? if

he were punished for vs, then were we punishable of our selues.

When now Iustice had taken place, (for rather then sinne should be vnpunished, God would punish it in his owne Sonne) when his iust wrath beganne to waxe fiercer and fiercer, amongst the rest of the people, *Aaron* makes speede, takes the Censor in his hand, puts on fire, and goes quickly vnto the Congregation, to make an attonement for them. This attonement hath our *Aaron* made for vs all, when he offered no other offering then himselfe.

Num. 16 47.

4 What hath man more to offer or to giue, then his goods, his honour & his life? all this hath Christ offered and given for vs; his goods, when he left his kingdome in heaven: his honour, when he was reproched of men: his life, when he yeelded vp the same for all vpon the Altar of the Crosse. But how many indignities did he suffer, before he came to the accomplishment hereof, when as like a meeke Lambe

he

he was carried and recarried from judgement to judgement, when he was mocked and ſcorned of all ſorts ?

In his ſuffering it ſelfe, we may conſider amongeſt whom, where, and when he ſuffered: amongeſt whom ? Even his owne people : ſo *Pilate* ſaid, *Thine owne Nation hath deliuered thee vnto me.* When ? At the feſtiuall ſolemnity, when others were reioycing, he was ſuffering. Where ? at Ieruſalem the Kings citty, and there without the gate of the ſame Citty, in a place called *Caluarie*, where theeues and murderers were wont to ſuffer. *O vos omnes qui tranſitis per viam, attendite, ſi eſt dolor ſicut dolor meus:* O all you that paſſe by, behold & ſee if there were ever ſorrow like my ſorrow. From the houre wherein he was ſought for, and taken by Torch-light and Lanthornes, vntill the ſixt houre of his crucifying, that he gaue vp the Ghoſt, one betrayeth him, another apprehends him : one bindes him,

Iohn 18. 35.

Lam. 1. 12.

another leades him bound from *Pilate* to *Herod*, from *Herod* to *Pilate* againe: one seeketh false witnesse against him, another crieth out vpon him, he is not worthy to liue: one scourgeth him, another strikes him on the face: one clotheth him with purple, another putteth a crowne of thornes vpon his head, a third gives him a reede, mocking him, so they never let him rest vntill they haue no more to doe with him.

Math 28 18 5 When we haue seene the manner of his suffering, let vs consider how great he was that suffered: even he it was, to whom power over all things in heaven and earth was given: he, before whom the 24. Elders fall downe: he, whose countenance *Iohn* a little after beheld to shine as the Sunne in his strength, when he saw him, & fell at his feete, as dead, hearing a voyce: *Feare not, I am the first and the last, and I am a* Apo. 1.18 *liue, but was dead, and am aliue for evermore, and haue the keyes of hell and death*: and thus of the *quis passus est*,

Who

Who it was that ſuffered.

6 Now for whom ſuffered hee all this? Even for none other then ſinfull men. For Chriſt ſuffered in the place of ſinners, & with ſinners, to ſhew that he ſuffered for ſinners. Learne, O man, to hate ſinne, which was ſo hainous: and as often as thou art at leaſure, to meditate of the Paſſion of Ieſus Chriſt the Sonne of GOD, (which thou ſhouldeſt dayly doe) for it is better, ſaith one, then thy faſting with bread and water: ſo often, I ſay, as thou doeſt meditate of his paſſion, call to mind, as the greatneſſe of thy ſinnes, ſo alſo the greatneſſe of his loue, who died for thy ſinnes, that as in the one thou maieſt bewaile thy owne wickednеſſe, ſo in the other thou maiſt acknowledge his bounty and mercy towards thee, with that of the Prophet, *Bleſſed is the man to whom the Lord imputeth not his ſinne. Pſal.* 32.

But of whom ſuffered he all this iniurie? Even of his owne kindred

and acquaintance, the people of the Iewes. After all his Miracles and workes of mercy done amongeſt them, in curing their ſicke, cleanſing their Leapers, and healing all that came vnto him: After his feeding ſo many hungry people in the Wilderneſſe, teaching ſo many the way to ſalvation that came to heare him: now they rewarded his paines and travaile with opprobrious contumelies: his vnſpeakable mercie with bitter hatred, never leaving him vntill they bring him to the death of the Croſſe. Thus he ſuffered, not of ſtrangers and forrainers, but of his owne neighbours: Yea, his owne Brethren as himſelfe calleth them, whom he calleth Children to God. *Math.* 15. 26.

§ Foure things there are which wee ſhould meditate vpon, concerning the paſſion of our Saviour Chriſt.

Firſt, for imitation, calling to minde his patient ſuffering, wee ſhould not abhorre ſuffering, or mur-

murmure against tribulations, seeing he suffered so great things as he did: For the members ought to conforme themselues to their head.

2 Secondarily, for compassion, we ought to consider with griefe of mind that our sinnes were the cause of all this, and therefore wee should truely repent vs of them, and true repentance appeareth in the reformation of life.

Thirdly, for admiration, when we call to minde, *who, for whom, and what he suffered.*

Fourthly, for resolution, that is, to giue our bodies, as the Apostle speaketh, *a sacrifice to serue him, who hath giuen himselfe a sacrifice to saue vs.* And so we haue by his passion, imitation to direct, compassion to vnite, admiration to stirre vp, resolution to perfect our Christian loue and duty towards him.

To goe forward and to leaue all the indignities offered him in the judgement Hall, his scourging, crowning with thornes, buffeting, spitting

ſpitting vpon, bearing his croſſe, & the like.

Now the greedy Souldiers begin to ſpoile him of his Garments, expoſing his ſacred body all naked vnto the ſharpe and cold Aire, which cruelty was not wont to be offered, but to abiect perſons. Then begin they to faſten him to the Croſſe, racking and ſtraining his hands and feete farther then naturally they would extend: ſo cruelly are all parts of his body ſtretched, that the beholders might tell his bones, according to that, *dinumerauerunt omnia oſſa mea*, they told all my bones. Heere is he faſtened vnto the Croſſe with nailes, at the hands and feete, *Foderunt manus*: they digged my hands and feete. Inexplicable was this ſuffering, the nailes piercing thoſe places where the ſinewes meete together: the poyſe of his bodie every moment encreaſing the paine: now they offered him vinegar mingled with Gall, according to that, *They gaue me Gall to eate, &*

Pſal 22. 16. 17.

Vinegar

Vinegar to drinke. Oh how mildly did he ſuffer all this? How ſhould we be content to leaue earthly things, ſeeing him ſtripped and ſpoiled of his clothing? how ſhould we crucifie the fleſh, and the concupiſcence thereof, when we remember his ſpare fleſh to be faſtened to the Croſſe? See we heere *Abel* killed of his brother, the ſerpent lifted vp to heale all that were ſtung. O moſt loving Saviour (ſaith Saint *Auſten*) that which the ſinner deſerveth, the innocent ſuffereth. Remember O Chriſtian ſoule, (ſaith *Anſelme* in his meditations) *quòd captiua eras*, that thou wert a captiue, but thou art freed: that thou wert baniſhed, but art brought home: that thou wert loſt, but art reſtored: that thou wert dead, but art aliue. It was a mercy that thou wert his worke, but it is a greater mercy, thou art his price: it was much to take *Adam* from the earth, and bring him to the joyes of Paradiſe: but it was more to take man from the

Aug. med. 7.

the pit of deſtruction, & bring him to the ioyes of Heaven. To proceede.

10 A ſupercription is written by *Pilate* vpon the Croſſe, *Ieſus of Nazareth, king of the Iewes, Pilate* Math. 27 37 although ignorant, commended Chriſt in this ſuperſcriptiõ, in three things. Firſt, for the remiſſion of ſinnes, in that he wrot Ieſus. Secondly, for the beſtowing of grace, in that he ſaid of Nazareth. Thirdly, for his power, in that he called him King of the Iewes: and this is written in three tongues, for that of all ſorts comming vnto the Feaſt, every tongue might confeſſe Ieſus the Sonne of God.

It is writen in Hebrewe, Greeke and Latine: in Hebrewe, for the Iewes who gloryed in the Law: In Greek for the Grecians, who gloryed in Wiſedom: and in Latine for the Romans, who moſt gloryed in Dominion and power: as if *Pilate* ſhould haue ſaid: This is the King of all Religion, having reference to

to the Hebrewes: of all wisdome, having reference to the Greekes: of all Power, having reference to the Romanes.

And these three sorts (saith Saint *Austen* (may challenge vnto them the dignity of the Crosse, to wit, all deuout and religious, rich or poore, signified by the Hebrewes: all wise, who are noted by the Greekes: all mighty, who are resembled by the Latines. So then, the religion, the wisedome, the power of the world, confesse Christ their King, Iewes & Gentiles.

n And this triumphant title or superscriptiō is written in his death to shew that for all his suffering death, he lost not his kingdome: the Iewes saw it to their shame, and therefore would haue had it altered, which *Pilate* refused, saying, *Quod scripsi, scripsi*, that which I haue written, I haue written: it is true, I will not alter it, and *Pilate* in the end found it true indeede, to the terror of his wretched conscience, who having heard

Iohn 19. 22

heard of the Souldiers, the verity of the resurrection, lived in continuall anguish vntill at last, after disgrace received of the Romans he came to a desperate end by casting him-selfe away, as histories mention.

12 While this was doing, did they not spare to reproch him, and this was done by many: first, by them that sate by, and watched him: secondarily, by some of the high Priests that came to marke him: thirdly, by those that passed by, and wagged their heads at him: fourthly, by one of the theeues that was crucified with him. Saint *Mathew* saith, they reviled him: Saint *Luke* mentioneth one onely. It seemeth (saith S. *Austen*) that both of them doe revile him, but one perceiving the heavens troubled, & other signes, moued with remorse desisted, and then onely one, of them according to S. *Luke* reviled him.

Math. 27 44

Luke 23 39 40.

13 Now they beginne to repeat the words of the false witnesses:

Thou

Thou couldeſt build the Temple if it were deſtroyed: If thou be the Sonne of God ſaue thy ſelfe. No faith *Beda, deſcendere noluit, quod Chriſtus eſt Dei electus*: If thou be the Son of God? Nay, becauſe he was the elected of God, he would not come downe: for therefore came he into the world. Beleeue ye him riſing from the Sepulcher, which is more then deſcending from the Croſſe. Mat. 27. 40. Mar. 15. 29

The other malefactor ſaith vnto him? *Remember me when thou commeſt into thy Kingdome.* What Kingdome was this? Surely no temporall Kingdome, *In regno tuo*, in thy kingdome, that is a better kingdome then any Kingdome heere beneath, or that which *Tiberius* now enioyeth.

Great was the faith of this Theefe: for neither the feare of the Iewes now preſent, nor the ſharpneſſe of his owne paine the blaſphemie of his Fellow, the flight of the Diſciples, the apparant infirmitie of Chriſts fleſh, made him any way to wa-

wauer, but firſt he acknowledgeth Chriſt to be a Lord: ſecondly, he prayeth to him, and therefore he acknowledgeth him to be of power: thirdly, he acknowledgeah him to haue a kingdome. This theefe could helpe himſelfe but in two things, his heart and his tongue, which hee doth: with his heart hee beleeveth, with his tongue he maketh confeſſion of Chriſt his Saviour.

14 And now behold we our Redeemer, yeelding vp his life for the ſinnes of the world. Let vs conſider a while his ſeven laſt words vttered vppon the Croſſe, which by ſome are diuided into eight. Two of theſe he ſpake for ſinners: *Pater ignoſce illis: & mecum eris in Paradiſo*, Father forgiue them: and thou ſhalt be with me in Paradiſe. Two for the godly, *Woman behold thy ſon*: and to the ſame Diſciple, *Behold thy Mother*. Two for the world, *Sitio: conſummatum eſt*, I thirſt: It is finiſhed. Two for himſelfe, *My God,*

God, my God, why haſt thou forſaken me? and *Father, into thy hands I commend my Spirit.*

15 The firſt of theſe was ſpoken in the act of his crucifying, when framing himſelfe vnto the Croſſe, he ſaith: *Father, forgiue them, they know not what they doe*: Good to me, but hurt to themſelues: and ſo it is with them that hurt others, they know not what puniſhment they bring to themſelues, and what crowne & Garland to them whom they thinke they moſt hurt: *They know not what they doe.* He prayeth not ſo much for them who did know, or ought to haue knowne him to be the true Meſſias: as for the lay and illiterate people, who of a blinde zeale did, they knew not what: What greater miracle then this loving prayer? Heere was a word of all patience and piety, full of loue and vnſpeakable ſweetneſſe: they ſay, His bloud be vpon vs: & he praies that it be not vpon them, *Father forgiue them*: even now pierced

ced with nailes, crowned with thornes, loaden with scoffes and reproches, and yet heere amongest all a *Pater ignosce illis*, Father forgiue them. And it was not without a misterie that he said, Father forgiue them. By all this, we learne to beare the greatest injuries of the World, and to pray withall for our very enemies: what should dust and ashes take vpon it to revenge, when the Lord of heaven and earth so meekely endureth all? What did the world ever see more patient, more charitable then the Son of God? *Father forgiue them*, pittying those that persecuted him.

16 The second word was spoken to the penitent Theefe, *Mecum eris in Paradiso*, Thou shalt be with me in Paradise, which we vnderstand not to be spoken of that earthly Paradise, from which *Adam* was expulsed, but of that Emperiall place, whither Saint *Paul* was taken vp, where the Saints and Angels are aboue in glory. By this saying com-

fort

fort is given to them that repent them of their ſinnes, & call for mercy vpon Chriſt crucified: behold how bountifull Chriſt is. He giues a theefe Paradiſe, that doth but aske it of him. Here one worthy of puniſhment, & worthy to ſuffer death by his owne confeſſion, receiveth mercy at the laſt inſtant: but yet no man ought by this example, of ſet purpoſe to deferre his converſion vnto the laſt: the priuiledge of a few, much leſſe of one, doth not inferre a common Law for all. Chriſt here giues mercy vnto a theefe, and vnto a theefe at the laſt caſt, to ſhew there is no place left for deſperation: one example makes vs bolde, one findes mercy at the laſt, that none ſhould deſpaire: and but one, that many ſhould not preſume: but ſee the faith of this Theefe that findeth mercy: a Diſciple denieth his Maiſter, this Theefe acknowledgeth him: he ſeeth Chriſt hanging vpon the Croſſe as a man, and yet he prayeth vnto him as God: he accuſeth

Euſ. Emiſ. de beat. Latron.

seth his owne defaults, reproueth the blasphemy of his fellow, he acknowledgeth Christs innocency: the *Iewes* that know the Law, crucifie him: he seeth him in all contempt, and yet he confesseth him a Lord, a King. He beholds him suffering death, and yet he makes request vnto him as the giver of life: they who had before seene him raising the dead, waver: this man dying with him, acknowledgeth the resurrection. What fruit (saith S. *Austen*) did Christ here reape of a dry tree? Let any sinner shew this mans faith, and we dare shew the remission of his sinnes: he had before stolne earthly things, but now steales heaven: O admirable conversion: that which we should take example of, is an example of comfort, of mercy, of hope, of forgiuenesse, of confessing our sinnes, and with steadfast faithfulnesse of acknowledging the Sonne of God, and craving mercie to be remembred of him in his Kingdome.

Last

Last of all, so to liue, that in the houre of death we may heare that said vnto vs by Christ: *This day shalt thou be with me in Paradise.*

17 The third word was, when he said vnto his blessed Mother: *Woman, beholde thy Sonne.* And to consider these two together, when he saide vnto the same Disciple, *Behold thy mother*: as if he should say vnto the blessed Virgin, hitherto haue I obeyed thee, and cared for thee as a sonne, from henceforth in my steade I will leaue thee a Disciple. Vnto the Disciple *Iohn* he saith, as it were, thou hast done me service as a good servant, now doe it where I will thee, behold her to whom thou shalt performe obedience and care, as the sonne to his mother. And thus Christ a Virgine (saith S. *Ierome*) commits his Virgin mother to a Virgin Disciple. This third word, is a word of pittie and care, for to see him now in such dolors and paines, to take care for his mother, was a token of much loue: wherby

Hieron. contra Iouinian.

wherby he sheweth vs, to helpe our parents, and doe them good, what in the world we can. But what a change doth the blessed Virgine make, who hath for the Lord, the seruant: for the maister, the man: for the sonne of God, a sonne of *Zebede*? This change could not but grieue her, and pierce (as *Simeon* had before saide) her very heart. *Woman behold thy Sonne*, not naming her Mother, which very name Mother, might haue encreased her griefe, beholding the passion and departure of so deare a sonne, and might moue her motherly minde to more and more sorrow. The sonne crucified aboue, the Mother mourning beneath, his wounds wounded her heart, his piercing was her piercing, every stroake of the nayles strooke through her brest: all this while not a word is mentioned, weeping would not suffer her to speake, who at any occasion spake seldome, the longest speech shee vsed that we reade of, was her *Magnificat*,

Luk. 2. 35.

nificat, her deuotionate ſpeech with God.

On the other ſide, O louing Diſciple, beloued of the Lord of loue, thou art now left for a time, but neuer ceaſe to mention loue, or write of loue. *Ionathan* and *David*, *Iacob* and *Beniamin*, wept at parting, and ſo may you: it followeth.

18 From the ſixt houre, there was darkneſſe vnto the ninth, the Sonne of righteouſneſſe ſuffereth Eclipſe, the viſible Sunne, or the moſt cleare light of the world hideth his beames, as not able to behold the Lord of heaven and earth ſuffering: all creatures ſeeme to ſuffer with him, the earth trembleth, the heavens are all in blacke, as in mourning manner. The graues open, the rockes or ſtones cleaue aſunder, the whole frame of nature is diſquieted, when as now the God of nature ſuffered. What a ſolemne and dolefull time was this, ſome ſtrike their breaſts, others ſtand wondering? The *Centurion* ſaith,

as it were lifting vp his hands to heaven: *Surely this was the Sonne of God.*

19 The fourth word, was about the ninth houre, when he cryed, *Eli, Eli, Lamasabacthani: My God my God, why hast thou forsaken me?* which for that he spake in the Hebrew, some standing by and hearing this, said: he calleth for *Elias.* These according to S. *Ierome*, were the *Romane* souldiers, who vnderstood not the Hebrew, or peradventure some of the *Iewes* themselues, who by reason of the noise, could not well discerne what was spoken. The doubling of the voice, sheweth his double nature, his Deitie spake not this, which was impossible: Like as the Sunne shining vpon the wood, the Axe cutteth the wood, but the Sunne remaineth inviolable. His humanitie spake this, which suffered and spake at this time, as humane nature is wont to speake when it thinkes it selfe forsaken: not that the Sonne of GOD

was

was any way doubtfull of diuine assistance, but to shew how truely hee bare vpon him mans infirmitie, (sinne onely excepted) which thinkes it selfe forsaken in times of griefe. Here we are moued to suffer with Christ, beholding insensible creatures themselues to suffer with him. S. *Ambrose* saith, *Pro me doluit, qui pro se nihil habuit quod doleret.* He sorrowed for me which had nothing for himselfe to sorrow. Rationall affection cryed, *My God, my God, why hast thou forsaken me?* Sensitiue affliction cryed the same: and yet in Christ a voice not of the least diffidence, or so much of complaint, as of admiration. Behold, O man, what I suffer for thee, behold the punishments wherewith I am afflicted: and when thou beholdest the outward man, thinke also that the inward man is partaker of the sorrow and suffering wherewith I am pierced, finding the vngratefulnesse of thee towards me suffering for thy sinnes.

Here we learne in times of extremitie to offer vnto God our sorrowfull sighes and supplications, and though we seeme to the eye of the world to be forsaken, yet we may take comfort in his mercy, who is neere vnto all them that call vpon him, as the Prophet speaketh: yea then, when they poure out faithfully their complaints before him.

20 The fift word was, when Iesus knew that all things were now accomplished which were spoken of him, this remained, *They gaue me Vinegar to drinke:* he saith, *Sitio*, I thirst, that the Scripture might be fulfilled which was written of him:

Psal. 69. 21. *They gaue me Vinegar to drinke*, when it is said that the Scripture might be fulfilled, we doe not vnderstand this causatiuely, but consequently, as the Schoole-men speake: for Christ did not this, therefore because the Scripture had spoken it, but therefore the Scripture spoke it, because Christ in time should doe it. When he saith, I thirst, what was this thirst

naturall,

naturall, cauſed by the emanation of his blood, together with the extremities of his ſorrowes? which in part alſo is true, for his blood exhauſted, extremitie of thirſt followed: but there was withall in Chriſt a thirſt ſupernaturall: and this thirſt was the ſalvation of ſoules, wherewith he laboured, as with a moſt vehement thirſt or deſire. This thirſt of Chriſt was our health, or ioy: O good Ieſus, ſaith S. *Bernard*: *ſitis tua ſalus mea*, thy thirſt was my ſalvation.

21 And here ſomewhat is added to his ſuffering: for when theſe men had hurt him ſo much, that they could almoſt hurt him no longer, they giue him ſowre wine vpon a bunch of Iſope, and bitter hearbes mixed with myrhe and gall, ſuch as they had given him to drinke, before his lifting vp to the Croſſe: here they deny that vnto the Sonne of God, which they were wont to grant to greateſt Malefactors, giuing them at theſe times Wine to

drinke, but Christ hath no other but vinegar and gall. Behold what a Supper they gaue our Lord (for it was now Supper time) here was the banquet, our sinnes gaue him gall to eate and vinegar to drinke. O miserable men that we are, to seeke Delicates: here are we taught to drinke with Christ the Wine of deuotion mixed with myrrhe, the mortification of the flesh, and gall the compunction of the spirit. On the other side, we must take heede that we giue not Christ thirsting for our saluation, vinegar mixed with gall, as these men did, that is, an euill and sinfull life, which is vinegar mixed with the gall of scandalous conuersation.

22 The sixt word was, when he said, *Consummatum est*, It is finished, that is, all whatsoeuer was spoken of my suffering, is now compleate, the honour of my Father, the good of the faithfull, all that I should doe concerning my obedience to his will, who gaue me this worke to accom-

accompliſh, *Conſummatum eſt*, It is finiſhed: nothing remaineth in this ſuffering, but now my dying, and now I die. This our Saviour ſpake, as having fought a good fight, and finiſhed his courſe: this he ſpake as one having vndertaken a iourney, and now gone through many paſſages, at his iourneys end, he ſayth, *Conſummatum eſt*, It is finiſhed: firſt, lifting vp his eyes to heaven, *Father thy will*: then beholding men vpon the earth, *faithfull men your health*: then reſpecting the breaking of the Serpents head, *Sathan, the vanquiſhing of thy power. Conſummatum eſt*, It is finiſhed. O happie voice of the Sonne of God.

23 The ſeventh word was, *Father, into thy hands I commend my ſpirit.* S. *Luke* ſaith, that he cryed this with a loude voyce: ſome of the auncient Fathers thinke our Saviour was now meditating vpon the one and thirtie *Pſalme*, and cõming vnto thoſe words in the *Pſalme*, *In manus tuas commendo ſpiritum meum:*

he vttered them with an audible voyce: *Into thy hands I commend my spirit*, and so gaue vp the ghost. This was now the ninth houre of the day, when the Sunne was darkned, the earth shooke, the graues opened, as the Euangelists shew. At this houre *Adam* sinned, *Hora qua Adam peccauit, Christus expirauit*. The same houre of the day wherein *Adam* sinned, Christ died: by dying, Christ opened the gate of Paradise, which *Adam* by sinning had shut vp against him and his. *Adam* in the Garden lost his life, and Christ in the Garden restored life, when he yeelded himselfe with these words vnto his Father: *Into thy hands I commend my spirit*. These words being vttered, he gaue vp the ghost, his eyes closed, his countenance pale, his head bended downe: heaven nor earth ever saw such a sight, the God of life, the Author of life, and life it selfe becomes dead.

In this word wee may consider many things: as first, that our departing

parting soules should be commended into the hands of our heavenly Father: Secondarily, somewhat we haue here for the strengthning of our faith, Christ bending downe his head, vttered these words, not of constraint, but voluntarily: whosoever lay downe to sleepe so peaceably, as Christ did, when he gaue vp the ghost: men when they are dying, they are scarse able to breath: at this time Christ speaketh with a loude voyce, *Father, into thy hands I commend my Spirit.* We see what Christs example doth teach vs to doe, in commending our departing soules into the hands of God, how at the houre of his death, he prayed, he wept, and spake vnto his heavenly Father.

And here also may the Christian man enter into a large field of meditation, vpon many things together. We were more insensible then the senselesse creatures, if we should not be moued with the passion of our LORD, whose death was our

life: consider we how great things the Sonne of God hath done for vs, and suffered for our Redemption: consider we how great things they were which he suffered: how great his sorrowes were which shewed the greatnesse of his loue: how great his iniuries were, when he was falsely accused, mocked, spitted vpon, buffeted, whipped, crowned with thornes, berett of his cloathes, burthened with his crosse, pierced with nayles, launced with a speare, and so died.

Gen 45. 34. When *Ioseph* saide vnto his brethren, I am *Ioseph* whom you solde into Egypt, they were so astonished, they had not a word to say. When Christ shall say, I am your brother, I am he whom yee crucified, how shall they be confounded that crucified him? But what ioy shall they haue who beleeue on him? Vp O Christian soule, and with the Doue make thy nest in the holes of this rocke. Behold the wounds of thy Sauiour. Come to this Arke, whi-

whither all creatures repaire to saue themselues. Stand and beholde a little with the deuout women, the body of thy Saviour vppon the Crosse, see him afflicted from top to toe: see him wounded in the head, to heale our vaine imaginations: see him wounded in the hands, to heale our evill actions: see him wounded in the heart, to cure our vaine thoughts: see his eyes shut vp, which did inlighten the world: see them shut, that thy eyes might be turned away from beholding vanity: see those eares which were wont to heare the ioyfull hymme of the Cherubins, *Holy, holy, holy,* now haue heard a multitude of reproaches: see that countenance which was goodly to looke vpon, is spitted vpon and buffeted. The blood of *Abel* cryed, justice, justice: but the blood of Christ cryed, mercy, mercy: O that we had hearts to meditate of the Passion of our Lord. And three things there are that doe offer themselues in this place to our best

Esay. 6. 3.

beſt diſpoſed meditation, *Iuſtice in God, ſinne in man, loue in Chriſt.* There is nothing of which wee ought more to thinke, more to ſpeake, more to reade, or more to meditate of, then of this, becauſe the remembrance hereof, appertaineth to the ſalvation of our ſoules, encreaſeth faith, driveth away deſpaire, giueth fortitude againſt the afflictions of the world, ſtrengthneth vs againſt temptations, filleth the minde with ioy, cauſeth a loathing of ſinne, and after a wonderfull manner ſtirreth vs vp all to deuotion. This our Saviour Chriſt himſelfe well thought vpon, when he left ſo high a Sacrament ſo full of heavenly myſteries, for the continuall renuing in our hearts of this his moſt bleſſed Paſſion. O ſweete Ieſus, ſhould ever vnthankfulneſſe of this loue of thine creepe vpon vs? Should not thy precious blood ſoften our Adamant hearts, who haſt delivered vs from infinite miſeries, purchaſed by thy death? O in-

finite

finite goodnesse, and freely offered, thy selfe hast offered thy selfe vnto thy father, a sacrifice for our sinnes: there is no burthen heavier then sinne, this hast thou eased vs of? O blessed Sonne of God, while I liue, saith the Prophet, will I call vpon thee Lord, yea, as long as I haue being. Wee will offer vnto God the sacrifice of thankesgiving, and praise his name for ever and ever.

And thus we meditate of the Passion of our LORD, who suffered death, to ouercome death: of which S. *Austen* mentioneth a double cause: the one, that Christ died for vs to deliver vs: the other, that those whom he redeemed by his death, he might teach and by his example instruct: why did the head suffer, but to giue the body an example? Christ humbled himselfe vnto death, eyen vnto the death of the Crosse: we ought also to humble our selues, to be crucified vnto the world, and the world ought to be crucified to vs: vnto him were our sinnes

Aug. Ser. de Nat. 3. & in Psa. 34.

sinnes imputed, vnto vs his righteousnesse imputed: he gaue himselfe a sacrifice to saue vs, and we giue our selues a sacrifice to serue him.

Let vs goe with the blessed Virgin to Mount *Calvary*, and stand by a while, beholding in mournfull manner what is done: and when we haue beheld vntill they haue done crucifying the Sonne of God, then with *Ioseph* and *Nicodemus*, let vs take downe and annoint his crucified body with the sweetest perfumes of prayer and prayse our hearts can yeeld, putting it in the new Sepulcher of our holiest meditation. Of them who thus doe, it may be sayde as *David* saide to those who brought him word, they had honourably buried their Maister *Saul*, *Blessed are you of the Lord, the Lord recompence you this mercy*. The Lord recompence them this deuotion that thus doe, and blessed be they of the Lord, who thus reuerence the Lord of Lords.

CHAP.

CHAP XXVII.

How Christs Resurrection from the dead, doth much strengthen our Christian faith, and serue also for the instruction of our Christian liues.

AND now we come from Christ a Lambe, to Christ a Lyon, from Christ a stone, reiected of the builders, to Christ the chiefe corner stone of all the building. In his resurrection, beholde we him as a Champion, returning from the spoyles after so many labours and trauailes, now meete we him with gratulations. Our *Dauid* hath slaine his ten thousand, our Eagle is renued, our Phenix is reuiued, our *Ionas* is come safe and sound from the belly of the Whale. Our Sunne that went downe in a ruddy cloud, is risen againe with glorious beames of light: our graine of Corne that was cast into the earth, is sprung vp and flourisheth: our *Ioseph* is deliuered out of Prison: our *Sampson* hath carried away the gates of his enemies:

1 Sam. 18. 7.

Iudg. 16. 3.

nemies: our Spouse is come, the voice of the Turtle is heard in our Land, Christ our Redeemer is risen from the dead. He is risen early, that was late in the euening layd in the sepulcher after his dolefull Passion: he is risen, he is risen: wherefore with the Prophet we say, *Sorrow may endure for a night, but ioy commeth in the morning.* Psal. 30. 5.

Christ hastened his Resurrection, that his Disciples might not too long dwell in sorrow, he would that their mournefull hearts should soone receiue comfort. Christ rose early the third day; for to haue layen longer, might haue bred doubt of his rising, to haue rose sooner, might haue made doubt of his dying. Had onely the sorrowfull Apostles, or those women that came mourning vnto the Sepulcher, the ioy of the Resurrection? No, this was the ioy of thousand thousands, which may say with *David, This is the day of the Lord, we will reioyce and be glad in it.* Psal 118 20. Looke we vnto the

Passion

Paſſion before mentioned, there we ſee weeping and wailing, ſorrow and ſuffering on every ſide. The bleſſed Virgin, the Diſciples full of heauineſſe, now all is turned into ioy. The Angel appeareth in white, the women runne and tell the Diſciples, they ſcarce beleeue either the Angels, or one another for ioy. Ioh. 20. 2. 3.

2 Wherefore O faithfull Chriſtian man, reioyce in the Lord, yea ſaith the Apoſtle, againe I ſay reioyce, reioyce in the Reſurrection of thy Saviour, for many are the benefits and fruits that ariſe of this graine of ſeed falling into the ground, and forthwith ſpring vp againe, Phil. 4. 14

He humbled himſelfe vnto death, did God leaue him? No, he is highly exalted: and *Gloria capitis*, it is, *ſpes corporis*. The glory of the head is the bodies hope. Now is thy Lord returned from the battell, nay, from the Conqueſt over the Deuill, ſinne, hell, and death: thankes

thankes be vnto God, that hath giuen vs the victory by Iesus Christ
1 Cor. 15 57. our Lord. Beleeue that his Resurrection was the cause of thy resurrection, for he which raised Christ from the dead, shall also raise these our mortall bodies by his spirit that dwelleth in vs. If thou consider this well, thou shalt haue consolation against all feare and dread of death, for thou maist say, *I know that my Redeemer liueth.* Againe, *I will lay me downe to sleepe, and take my rest, for the Lord maketh me to dwell in safetie.* Because this was so behouefull a point for the stay of our Christian faith, Christ appeared so often
Luk. 24. 32. vnto his Apostles, after his Resurrection, communed with them as at other times, so then especially, when their hearts did burne within them as he opened the Scriptures, shewing them the veritie of his Resurrection. The Apostles whose charge
Act. 2. 24. 32. was to teach glad tidings vnto the
Act. 3. 26 world, the first tidings they taught,
Act. 4. 33 was the doctrine of the resurrectiō.

2 The

2 The Euangeliſts doe moſt diligently ſet forth vnto vs the reſurrection of Chriſt, as a thing profitable and ioyfull to all faithfull beleevers, for in the reſurrection we ſee how Chriſt is exalted, and what hope we haue in him. This they lay downe with many circumſtances, both by teſtimonies before & after: before, in that he had told his Diſciples he muſt die, and riſe againe: Mat. 16. 21. after, in that he was conuerſant amongſt them fortie dayes, walked in the way with two of them, communing of the things that were done at *Ieruſalem*: and their vnderſtanding is opened.

3 The women come vnto the Sepulcher, and view every place thoroughly, they finde the ſtone rolled away, the linnen cloathes remaining, a ſigne his body was not taken away, but riſen, for theſe were together laid with his body in the Sepulcher: the body gone, the Angels teſtifie he is riſen, what ſay the Souldiers to this? Firſt, they confeſſe

fesse a truth, afterward corrupted with money, they giue out, his Disciples had stolne away his body, while they were asleepe. If they were asleepe, how saw they the Disciples steale away the body? If they were not asleepe, how could a few weake fishermen take away the body from a band or company of armed Souldiers? But let them confesse the truth, as they did before,

Mat. 28. 11. when they tolde *vnto the high Priest all the things that were done*, that is, that he was risen from the dead indeed: and so the vertue is invincible, and the ioy great of the Resurrection. We see a desire and loue to

Ioh. 20. 4. Christ in *Peter* and *Iohn*, for why, they runne to the Sepulcher (affection makes vs diligent) the women come with sweet odours to annoint the body, but finde him not, he is risen. *Mary* elsewhere commeth neere her Lord, Christ saith

Ioh. 20. 17. vnto her, *Woman touch me not*: not but that Christ had a body tangible after his Resurrection, but *Mary* touch

touch me not, doe not ſo much affect my preſence here on earth, as my preſence in heaven. By this we learne, to know and honour Chriſt as he is riſen and ſitteth at the right hand of God aboue. S. *Paul* writing to *Timothy* ſaith, Μνημόνευε Ιησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, Remember that Iesus Chriſt is riſen from the dead. When the Teacher giues his Scholler many leſſons, if he giue him one amongſt the reſt, with a *Memento*, Remember this, he thinks that of all other of moſt eſpecial regard, and worthy of the beſt obſervation: and it ſeemeth the Apoſtle ſo accounted of the Reſurrection: for what is there more neceſſary for our Chriſtian meditation, then here to call to minde, that it was he who did redeeme *Iſrael*, that as he roſe powerfully in himſelfe, ſo alſo did he in thoſe that beleeue on him: that he roſe, *kata tas graphas*, according vnto the Scriptures, that he roſe by way of equitie, for firſt, he humbled himſelfe, and then God ex-

2 Tim. 2. 8.

1 Cor. 15. 4.

exalted him, giuing him a name aboue all names. That he rose by way of power, for being without
Act. 1. 14 sinne, death could not hold him: for it was impossible he should be holden of death.

5. He whom *Iohn* not long before had seene as a sacrifice offered vpon the Crosse, when he was, as
Esa. 53. 2 the Prophet speaketh, without form to looke vpon, now he seeth him after another manner: then amongst theeues, now walking amongst the
Apo. 1. seauen Candlesticks: then cloathed
13. 14. in purple, by way of derision, now cloathed as the Sunne: then called a King by those that reproached him, now called the King of Kings by them that honour him. Wherefore as we haue seene him in his humilitie, so with *Iohn* also let vs see him in his glory. As we haue seene him fighting for vs in his Passion, so let vs also behold him triumphing for vs in his resurrection: for all was for vs. In the Passion and Resurrection of Christ our Saviour,

our, consisteth the summe of all our happinesse: he died for our sinnes, and rose again for our iustification: vnlesse he had died, we had not bin delivered from sinne, and consequently from death: vnlesse he had rose from the dead, we had not received comfort of rising again from the dead: his Passion remoued away that which was euill, his Resurrection brought vnto vs that which was good. As in these two we haue a double benefit, so haue we a double example: in his Passion, an example of suffering, in his Resurrection of hope, when we haue suffered. Which doth shew in vs two liues, the one in the flesh laborious, which we must endure: the other, when we are delivered from the flesh, which we must hope. Rom. 4. 25.

6 Now we must not onely acknowledge with the mouth, or beleeue in the heart this sacred truth of the Resurrection, but we must also be raised vp to newnesse of life: for thus much doth the holy Ghost re-

require of vs in beleeving the Resurrection. *We are* (saith the Apostle)
Rom 6.4 *buried with him by Baptisme vnto his death, that like as Christ was raised from the dead, by the glory of the Father, so also we should walke in newnesse of life.* And this is the similitude which we do carry of his resurrection.

This is to set our affection on heavenly things, or things that are
Col. 3.1. aboue, where Christ sitteth at the right hand of God: and this is the third thing that we should apply our selues vnto, in beleeuing the resurrection from the dead, that is, first to rise with him from the death of sinne, and consequently to be raised by him vnto a hope of the Resurrection to eternall life.

7 It is wonderfull to consider with how many strange enemies Christ had to doe at once, with the World, & the Prince of the world, with Death, and Sinne the cause of death.

Who would haue thought that one

one sheepe should haue beene able to with-stand so many Wolues? But yet heare the triumphant voyce of the Conquerour, *Death where is thy sting? Hell where is thy victory? The sting of death is sinne, and the strength of sinne is the Law.* 1 Cor. 15 The Apostle like a valiant Champion goes forth, and offers a challenge and combate to all these, or any of them, *Who shall lay any thing to the charge of Gods chosen?* If Sathan say, that will I, because they haue followed the waies of vngodlinesse: If the World say, I will lay to their charge the many vanities they receiued of me: If the Law say, I will endite them, because of transgression: If Death say, I will arrest them by reason of sinne. S. *Paul* answereth them all with a short reply, *Iesus Christus mortuus est, imo resurrexit,* Iesus Christ is dead, *Rom.* 8. 24. Yea, rather he is risen from the dead, as if he would say, that same rising of Christ from the dead, hath bereft you all of all your force, & now

all your Pleas are fruſtrate. Nay, how is the poore captiue comforted, when the Iudge him-ſelfe ſhall ſay, *Who ſhall detaine this man?* I haue paide his ranſome.

8 What a ioyous thing is it now to be ſtrengthned in the faith of the Reſurrection? Firſt in regard of the calamities of this life, for what ſhall diſmay vs, ſeeing the members hope to be ioyned with the head? Secondly, though this life be tranſitory and troubleſome, yet *Daniel* ſhall be delivered out of the Lyons den: The Doue ſhall returne to the Arke with a branch of Oliue, when once the floud and waters are fallen: *Ieremy* ſhall come out of the pit, where into he is caſt of his enemies: Our noble *Dauid* having gotten the victory, is gone triumphantly to reigne in Ieruſalem, we all his people and Army tracing and training after him, we were detained and helde as Captiues of cruell enemies, but by Chriſt the enemies are vanquiſhed, and we delivered: how are

we

we delivered but by the Sonne of GOD? Was it not his ſuffering onely that was (as hath beene ſaid) the removing of evill? Himſelfe ſaieth, *VVhat profit is there in my bloud, if I goe downe to corruption?* As if he would tell vs, there were ſomething adioyning heerevnto, to make his ſuffering glorious and beneficiall vnto others, & this was his reſurrection.

9 Every effect naturally doth ſhew his cauſe. The reſurrection was the effect of his Deity, and therefore gaue evident Teſtimony he was God. Againe, his reſurrection confirmeth our faith, for ſo doth Saint *Paul* reaſon againſt the *Pſeudo-Apoſtoli*, if the dead riſe not, then is not Chriſt riſen, if Chriſt be not riſen, then where is our beleeuing; But Chriſt is riſen, therefore there is a reſurrection. The head doth not riſe without the body: the head is riſen, the body therefore ſhall riſe. So the reſurrection of Chriſt is the cauſe of our reſurrection, and 1 Cor. 15. 14

herising, we all rise.

The Lord is King (saith the Prophet) *let the earth reioyce, and the Iles be glad thereof.* The first fruites being sanctified, all the other fruites are hallowed vnto the Lord: *Thomas* bring hither thy hand, and feele the print of the nailes: Blessed are those that haue not seene, and yet doe beleeue. That which befell Christs body (saith S. *Austen*) the third day, shall befall our bodies in the last day.

Iohn 20 27.

10 Foure sorts were there, which beheld and heard the whole manner of our Saviours passion and resurrection. The first, were a kind of men, which onely were present as spectators hearing and seeing what was done without further observation: and these were many of the common people, which following their owne affaires, little respected that which was then a doeing. The second, were the Souldiers, who when they had watched the Sepulchre, seene the Angell of the Lord,

Lord, and the Earth-quake, as men amazed went foorth into the Cittie, shewing what had happened, yet by and by corrupted with money, did not sticke to tell the contrary.

The third, were the high Priests and Pharisies, these altogether endevouring to suppresse the rumour of the resurrection, could in no case abide, that any should so much as mention it.

The fourth, were the Disciples of Christ, and those beleeved on him: to these did he appeare, to these brought he great ioy when they beheld him, and communed with him after he was risen.

11 After the same manner are there in the world foure sortes that are diversly affected towardes this Article of the Resurrection. Some, as those of the common sort, receiue neither ioy nor sorrow, as if it did not appertaine vnto them to haue care or respect to this principall point of their Christian beleefe: These haue the name of Christians,

but little consider what ever Christ did for them. Some there are of the second sort, which doe beleeue that Christ is risen, they thinke of it, and speake of it, but they persuere not, for going away they are corrupted with the World, they speake the contrary: by their workes they denie that there is any resurrection at all. These like the Souldiers that kept the Sepulcher, follow the favovr of the world, and are led from truth to falshood.

O vnhappy men, that for vile things of the world, leaue the ioyfull tydings they haue heard and seene of the Resurrection. Some there are who with the high Priests and Pharisies cannot endure the name of Christ, or those that would set forth the honour of his resurrection: And of these what shall we say? When they heare this happy tydings, they labour to drawe the mindes of men from the Devotion thereof: these are the worst of all other. But some there are which with

with the Disciples reioyce, and never rest vntill they come vnto the Sepulcher, for loue resteth not: and these see it, so as it is told them, and Christ by faith appeareth vnto them: they are assembled with the faithfull, and not absent with *Thomas*, who by his absence had not with others at first the ioy of the resurrection. They goe not from the Sepulcher, but are there with *Mary* weeping, vntill his Grace speake comfortably vnto them: then they reioyce and say, *The Lord is risen indeede, and hath appeared vnto vs*: And these are those who haue part in the first resurrection, for on such the second death hath no power. This first Resurrection is to receiue Iesus Christ in true faith, and to rise from sinne by newnes of life: and these also shall one day haue part in the second resurrection, when they shall sit with Christ that is risen before, when they shall liue with him, & reigne with him in the kingdom of Heaven. In the meane time,

Aug. Ser. de tem. 114.

Christ still inviteth them (saith S. *Austen*) to that life, where there is no defect, no death. The Angels say, why seeke you the liuing amongest the dead? If one seeke a mine of gold in some place where no such thing is to be had, he which well knoweth it to be so, doth he not say, why doth this man dig and delue in vaine? His labour is but lost, he maketh a ditch, wherinto he may descend, as for treasure heereit is not: In like manner while we seeke our felicitie heere, well we may dig and delue, and indanger our selues, but heere lyeth no treasure, wherefore we must set our affection in heaven, whither Christ is risen and gone before vs: and now in the last place, to knit vp both these together: as in the passion of Christ we may learne what we must suffer, so in his resurrection what we must hope: in the one, that we must die, in the other, that we shall arise from death: now as there are two deaths, one of the body, and another of the soule:

soule: so are there two resurrections, the one spoke of *Iohn* 5. 25. *All that are in the graues, &c.* The other, *Ephes.* 5. 19. *Arise thou that sleepest*, this is to arise from sinne, and this may be called the first resurrection: and blessed are they that haue part in the first resurrection.

CHAP. XXVIII.

Of Christs ascension vp into heaven, and how many good instructions we learne thereby.

BEcause the ascension of our Lord was after his trauailes, the fare-well he tooke of the World, his doings and sayings at this time would haue at least our Christian attention. S. *Marke* telleth vs that he was giving his Apostles their commission, to Preach the Gospell to every creature, and telling them that they should haue power, as the working of myracles, and the like, to confirme the teaching by: so af-

Mar. 16 15.

ter he had done this vnto them, he was receiued vp into heaven. Saint *Luke* tels vs, that he gathered them together, commanding them not to depart from Ierusalem, but there to waite for the promise of the Father, *which*, said he, *you heard of me.* And
Acts 1.9. when he had spoken these things, while he was even now (as the same Euangelist saith in another place) blessing them, he departed from them, and was carried vp into heaven, for a cloud tooke him out of their sight: and they returned to Ierusalem from mount Olivet, and when they were come into an vpper Chamber, they all continued in prayer and supplication with the Women, and *Mary* the mother of Iesus.

2 Heere we see a loving Master taking his leaue of his loving family, heere is blessing and praying on both sides, heere is comforting and looking vp to heaven: though distance of place did separate them for a time, yet loue should continue them

them as one for ever. The men of Ephesus wept aboūdantly, when S. *Paul* departed from them being chiefly sorry for the wordes that he spake, that they should see his face no more. But two men in white apparell, or Angels in mens forme, aske the Apostles, why stand you gazing or looking vp to heaven? And they tell them, *This Iesus shall so come, even as you haue seene him goe to heaven.* Acts 20. 38. Acts 1.

When *Elias* was taken vp, because his prayers had stood Israel in as good stead, as all the horses and chariots did, against the force of their enemies: the Text saith, *Elisha* cryed: *My Father, my father, the chariot of Israel, and the horse-men thereof*: and he saw him no more. The Apostles of our Lord, though silent, we may easily conceiue their hearts cryed: Our Saviour, our Saviour. At the very instant, two Embassadours from the Court of heaven, to prevent dolefull passiōs, tell them that they shall so see him come 2 Kin 2. 12.

come, as they saw him ascende, calling to mind what himselfe had before told them: *Ascendo ad Patrem meum, & Patrem vestrum*, I ascend to my Father, and to your Father.

3 He that ever gaue his Disciples divine instructions, ceased not at the last, even vnto the very instant of his departure from them to teach them still. And where doth Christ leaue his Disciples, but vpon mount Olivet, where he had often prayed with them, and they with him? From thence he ascended. When we haue done our devotions in this world, and done with the world, when we haue blessed our brethren by holy actions, assembled in prayer, given them good examples, continued amongst them in one accord, from Mount Olivet, our last devotion and prayers vnto God, or (if prayers cannot be mentioned in words) the lifting vp of our hands may suffice, or if that faile, *sursum corda*, let our hearts

hearts be on high. Our deuotion and prayer is the mountaine from which we aſcend, and for Gods ſake (ſaith S. *Bernard*) let it not ſeeme wearyſome to abide long on this mountaine, let vs raiſe vp our minds and our hearts, and our hands vnto heaven, and let vs aſcende with our Lord aſcending: let vs follow the Lambe whither ſoeuer he goeth: let vs follow him ſuffering, by mortifying the fleſh: let vs follow him riſing, by newneſſe of life: but moſt ioyfully of all, let vs follow him aſcending, by ſetting our affections on Heauenly things, or things aboue. *Bernar. in aſcenſ. do.* Col. 3. 1

4 How this Article of our Chriſtian beliefe, *Aſcendit in cœlum*, he aſcended vp into heaven, doth appertaine vnto the ſtay of our Chriſtian faith, is beſt perceiued of faithfull beleeuers, he hath carryed our nature thither before vs. As *Iohn* the Baptiſt was his precurſor in earth, ſo he is our precurſor in heaven. The death of Chriſt (ſaith S. *Auſten*)

August. in ascen. do.

Ascen) is our viuification, his resurrection is our hope, but his ascension is our glorification: when as now the Angels themselues might seeme to haue sung Christ with a Psalme to heaven, *Exaltare Domine in virtute tua*, be thou exalted Lord in thine owne strength. And his Apostles seeing him ascended vp into glory, returned to Ierusalem with great ioy, and there continually in the Temple, did laude & praise GOD, because now sure faith hath shaken off all scandalous and doubtfull sorrow remembring his words, *I goe to prepare a place for you.*

Luc. 24. 53.

How forceable testimonies are these? Every one telling vs what is the end of our Christian beleefe. For as all other things in Christ were for vs, he was borne for vs, he was given to vs, so for vs also he ascended, (saith S. *Bernard*:) where the body is, thither will the Eagles also be gathered together: we are by nature a noble kinde of creature, and

and of a lofty ſpirit, naturally deſirous to get higher and higher, and therefore we ſhew of whoſe ſtocke and linage we are, when we covet to aſcend whither he is aſcended, who is gone before vs.

And no ſmall comfort is it, to haue this aſſured, that howſoever we are kept downe for a time, yet we ſhall one day aſcend to the full accompliſhment of our good deſires.

5 In the meane time, what ſhould we doe but follow him in whom we aſcend, in the ſweet ſmelling ſauour of his perfumes: knowing that pride cannot aſcende whither Humilitie is gone: that hatred cannot come, whither Loue is aſcended: that vice cannot approach, where Vertue is exalted: that impiety may not appeare, where Holyneſſe it ſelfe is ſeated: and therefore to follow him in Humility, in Loue, in Vertue, and in Holineſſe, are as it were the ſteppes of aſcending to come vnto the place whither he is gone before. It was once ſaid vnto

man,

Gen 3. 19. man, *Terra es, & in terram redibis:* but now it is ſaide, *Terra es, & in cœlum ibis:* Earth thou art, and yet into Heaven ſhalt thou goe: whither ſince thou art going, leaue in any caſe thoſe allurements, which not onely ſtay thy courſe, but caſt thee backe to thy vtter perill.

6 And here it is not amiſſe to call to minde, ſome ſeuerall vertues of our Saviour, precedent vnto his aſcenſion: as firſt, if euer that of *Samuel* ſpoken vnto *Saul*, *Obedience is better then ſacrifice*, were verified, then moſt truely in this aſcenſion of the Sonne of God. He was obedient vnto his Fathers will: we ſee after all his obedience, how he is exalted to heaven, as if obedience were the way thither, *Conſummaui opus* Ioh 17 4. *quod dediſti mihi*, I haue accompliſhed the worke which thou gaueſt me.

Secondarily, we may conſider his Eph. 4. 10 humilitie, according to that, *qui aſcendit, deſcendit*, He which aſcended, firſt deſcended: to ſhew, that humi-

litie

litie alſo in going downe to a lowly conceite of our ſelues, is the ſecond ſteppe of following him in his aſcenſion.

Thirdly, wee may conſider his patient ſuffering, according vnto that, *If wee ſuffer with him, wee ſhall alſo raigne with him.*

Fourthly, wee may call to minde how familiarly this louing Shepherd was converſant with his little flocke, vntill the very time that he left them: to ſhew, that to paſſe our time, and to end our time in charitable and loving manner amongſt men, is the way whereby we follow the Sonne of God aſcending vp into heaven.

Laſt of all, purenes or ſinceritie of life and converſation, is a degree of aſcending after him. If wee will (ſaith S. *Auſten*) aſcend with Chriſt, we muſt leaue our faults, for with our Phyſitian our faults aſcend not: *Quis aſcendit in montem domini* (ſaith *David*) Who aſcendeth vnto the hill of the Lord, but he that hath innocent Pſal. 24. 4

innocent handes, and a pure heart?

7 We would be happie, I know it, ſaith S. *Auſten*: but why ſeeke wee not the way to happineſſe? Many there are that would aſcend, but fewe endevour themſelues to walke the way of aſcending. Some with the ſonnes of *Zebedee* would ſit on the right and left hand in Chriſts Kingdome, but they will not taſte of Chriſtes bitter cup in his Paſſion. Others there are, which fearing they cannot aſcend, haue their whole hearts buryed in the earth, where they are content to abide. A third ſort there are, which ſo load themſelues with the care of this world, and are ſo heavie that they never lift vp their mindes to heaven, but even as the Serpent whoſe breſt is vpon the earth, there they abide and goe no further: and ſure a lamentable thing it is, that whereas Chriſt with ſo much labour, hath laide out a way for vs, yet ſo few there are that follow him in this way.

Auguſt. de temp. 14.

Mat. 20. 21.

O

O that wee would marke, and marking keepe the happie course of Christs ascending: for even in ascending many erre: the Angell would ascend, but of an Angell he became a Divell: man would ascend in Paradise, but from a happie creature he became miserable: both fell by affecting power and knowledge, and many follow this course. Now Christ hath taught vs a true manner of ascending, as wee haue heard, he first descended, and then ascended: he ascended the Mount to pray and to teach, he ascended the Asse to weepe, he ascended the Crosse to suffer, and after all he ascended heaven to reigne in glory. These are the true degrees of ascending: First, we must ascend to prayer: Secondly, wee must ascend the Mount, to learne the way to blessednesse: thirdly, we must ascend the Mount, to contemplate of glory, as he did when he went to be transfigured: Fourthly, we must ascend vpon our carnall appetites, to weepe for

Mat. 5. 1. Luk. 6. 12.

for our ſinnes: Fiftly, we muſt aſcend vnto the Croſſe, to be crucified vnto the world: and ſo laſt of all, we ſhall aſcend in good time by the grace of God into heaven, to reioyce with Chriſt in glory.

8 To all this (ſaith S. *Bernard*) may be annexed this ſhort forme of aſcending. Firſt, we muſt aſcend to our heart, that is, to the knowledge of our ſelues: then in our heart, that is, to acknowledge our owne infirmities: next, from our heart, that is, from the loue of our ſelues: and laſt of all, aboue our heart, that is, to the loue of Chriſt. What doth our Chriſtian loue on earth, when Chriſt our head is in heaven? *The Lord is my portion*, ſaith *Dauid*: if we loue Chriſt, why are not our affections with him in Heaven? *Dalilah* ſaide vnto *Sampſon*, thou haſt ſaide, thou loueſt me: if it were ſo, thy minde would be with me? For the Apoſtles, Chriſt was taken out of their ſight, but not out of their hearts: by his corporall preſence he de-

Iudg. 16. 15.

departed from them, but for his ſpirituall preſence he continued with them: and therefore as they in heart aſcended with him, ſo he ſtill in ſpirit remained with them by this his ſpirituall preſence: which was and is ever the ſame. And here we may obſerue, how Chriſt departed from his Apoſtles: firſt, he leadeth them out of the Citie, by way of application, from the concourſe of ſinne: ſecondly, he leadeth them to Mount Olivet, a place of prayer: thirdly, he bleſſeth them or enducth them with his grace at parting: this done he aſcendeth.

9 Thus we ſee how Chriſt aſcendeth vp vnto his Father, how though he left them as concerning his bodily preſence, yet with his loue, his grace, and his power he was ſtill with them.

Concerning the myſtery of his aſcenſion, it is very great and excellent, the high and glorious King, cloathed with our nature, is entered into his royall palace. By this, wee that

that are flesh and bloud, haue a comfortable and sure trust of our ascending vp into Heaven: and therfore we finde cause of ioy in the meditation heereof for foure reasons: First, that wee haue an Aduocate, now speaking for vs at the right hand of God: secondly, that where he is, we shall be, *Assumam vos ad meipsum*, I will take you vnto my selfe: thirdly, that as he hath taught vs what to doe: so also what to hope: fourthly, that he hath left vnto vs a comfortable promise in the meane time, *I ascend vnto my Father, and your Father.*

10 And now as we haue here many good instructions, so how our hope of ascending is confirmed we see, that nothing may be more ioyfully thought vpon then this, while we are here in this mortall
Neh. 1. 1. bodie of ours. *Esra* and *Nehemias* shew with how great desire, the Nation of the *Iewes* were held towards the earthly *Ierusalem*, after they had beene a while in captivitie: with what

what deſire ſhould we be led of our heavenly *Ieruſalem*, after our captivitie here in this world? Aſſuredly, there is nothing that wee can meditate of with more ioy, then of Chriſts aſcenſion into heaven, to the right hand of his Father, where he ſitteth and ſhall both ſit and raigne for ever. In the old Law, the high Prieſt once a yeare entered the Holy of Holies, *We haue an high Prieſt* (ſaith the Apoſtle) *that is entered into the heavens, and there maketh interceſſion for vs.* To conclude, from hence, the faithfull Chriſtian may with S. *Auſten* cheerefully ſay, *Vbi portio mea regnat, &c.* Where my portion raigneth, there hope I one day to raigne, *Amen.* Heb. 4. 25

CHAP. XXIX.

Of the cõming downe of the holy Ghoſt, and how we ſhould in all Chriſtian manner entertaine this divine Spirit our heavenly teacher, to liue holily.

IT *is expedient for you* (ſaith Chriſt our Saviour vnto his Apoſtles) *that* Ioh. 16. 7

that I depart from you, for if I depart not, the Comforter which is the holy Ghoſt will not come. It is expedient, that I depart from you: That I depart. No maruaile though the Diſciples hearts at the word *depart*, were full of ſorrow, to heare of their maſters departure: it was grieuous, but that this might be expedient vnto them, they could not but wonder how. Wherefore Chriſt by and by telleth them how, *Vnleſſe I depart, the Comforter which is the holy Ghoſt, will not come.* Chriſt is our agent in heaven, the holy Ghoſt is his agent in earth, a part of which agencie is to bring conſolations againſt the worlds deſolations: his bodie is a boue, but his ſpirit is beneath: our bodies are beneath, but our ſpirits are aboue: he ſent his ſpirit to vs, we ſend our ſpirits to him.

It is expedient (ſaith Chriſt) *that I depart*, becauſe every thing hath his time. It was expedient that I ſhould ſuffer, to make a ſatisfaction for ſinne: it was expedient that I

ſhould

should die, that you might be delivered from death: it is expedient that I ascend, that so I may open you the way to ascending: *It is expedient that I depart from you, that so the holy Ghost, which is the Comforter, may come.* But what is this, saith Saint *Bernard?* This is a great mysterie, *Vnlesse I depart, the Comforter shall not come.* Was the presence of the holy spirit so opposite vnto the presence of Christes humanitie, (which was not conceived, but by the operation of the same holy Spirit) that now the one will not come without the departure of the other: What is this, *Vnlesse I depart?* First, the head is glorified, then the members are graced. The Apostles for his bodily absence shall haue from henceforth the holy Ghost to supplie this absence, Ber. in ascens. Dom

2 In the creation, when the earth was without forme, *Spiritus super aquas*, the Spirit mooved vpon the waters: in the Redemption when the mind of man was without forme, Gen. 1. 2

Psal. 103 30.

the same Spirit mooved vpon the sinnefull waters of our soules, *Emittis Spiritum tuum, & creabuntur, & renovabis faciem eorum*: Thou sendest out thy Spirit (saith the Prophet) and they are created, and thou shalt renue the face of them. God the Father saide, *Fiat lux*, let there be light in this greater world: God the holy Ghost saide, *Fiat cognitio Dei in anima hominis*, let there be the knowledge of God in the minde of man, of man this lesser world. God the Father saide, *Fiat Firmamentum*, let there be a Firmament: God the holy Ghost saide, *Firmetur voluntas in bono*, let the will of man be confirmed in that which is good. God the Father said, *Let the waters be gathered together in one place*: God the holy Ghost said, *Let many graces be united in one Soule*. God the Father said, *Fiant Luminaria in cœlo*, let there be Lights in Heaven: God the holy Ghost said, let the Lights of Faith, Hope, and Charitie, be fixed in the beleeving soule. God the Father said,

ſaid, *Fiant Volatilia*, let there be flying Fowles: God the holy Ghoſt ſaid, let there be Meditations in the mind of man, ſoaring vpward. God the Father ſaid, *Faciamus hominem ad imaginem noſtram*, Let vs make man according to our owne likeneſſe: God the holy Ghoſt hath ſaid the ſelfe ſame, let him be according to our Image, holy as I am holy: and thus we ſee our Saviours ſaying verified, *Expedit*, it is expedient.

3 Againe, if we reſpect our regeneration, we know what was our ſtate by nature, when the Apoſtle ſaith, *Filij iræ*, the children of wrath: but now being borne againe by the holy Ghoſt, wee are caſt in a new mould, and ſo are become *Filij Dei*, the children of God. If we reſpect the powers & faculties of the ſoule, the intellectuall part, and the will: the intellectuall part to diſcerne, the will to deſire heavenly things, theſe were reſtored by the holy Spirit. If we reſpect our ſanctification, we were as *Naaman* the Syrian, vntill

Ephe. 2. 3

1 King. 5. 16.

our washing in this Iordan. Therefore is the Spirit of God called *Spiritus Sanctus*, the holy Spirit, either to discerne it from other Spirits, or else of the powerfull effect, when it makes vs holy. If wee respect the darkenesse of our vnderstanding, the holy Ghost is called φωτισμος, *Illuminatio*, an enlightening of the minde of man. If wee respect the strengthening of our faith against terrours of Conscience within: Rom. 8. 16. *The Spirit of God doth beare witnesse* (saith the Apostle) *to our Spirit, whereby we cry Abba Father.* If we respect the calamities of the world without, Christ promising to send his Apostles this holy Spirit, said, Ioh. 14. 16. παράκλητος. *The Comforter, or Aduocate shall come vnto you*, to cheere vp their sorrowfull soules in all aduersities.

If we respect the mortification of the flesh, the same Apostle tells vs, that we doe this by the helpe of the holy Spirit. If we respect the vnderstanding, it was deafe and dumbe vntill

vntill the holy Ghoſt ſaide *Ephata.* And what neede we more to ſhewe how expedient it was for vs, and ſtill is, that we be partakers of the holy Spirit? without the vitall ſpirit, what is the mortall body, but an earthly carkaſſe? without this holy Spirit, what is the Soule of man, but a Sepulcher of ſinne? that there doth dwell in vs a living ſpirit, our living actions ſhew: that there is in vs a divine ſpirit, our divine actions approue. When heathen men did perceiue that there was ſomething in them, which did mooue them to diſcourſe, and compare things preſent with things to come, they did ſtraight way gather, that there was in man more then a lumpiſh body, which at laſt they found to be a ſoule: but when the children of God doe finde ſomething within them, that makes them to pray, to repent, and keepes them from falling into a thouſand vndoings, they ſtraight wayes perceiue, that there is a man within the man,

to wit, the diuine Spirit of GOD himselfe. *Motum sentimus, modum nescimus*, wee feele the motion, wee know not the manner. The Angels food from heaven was called *Manna*, that is, what is this? When wee haue found the motions of diuine inspirations, wee say, Lord, what is this? This is the holy Ghost: and therefore for this Article of our beliefe, it may be saide, we doe not so much heare with our eares, or see with our eyes, *Credo in Spiritum sanctum*, but find it true in our very soules, *I beleeue in the holy Ghost.*

Num. 16 19.

4 By our beleeuing in him, we acknowledge him to be God. *Peter* said vnto *Ananias, Why hast thou lyed vnto the holy Ghost?* he by and by addeth, *Thou hast not lyed vnto any man, but vnto God.* The holy Ghost therfore is God. The Apostle Saint *Paul* saith to the *Corinthians, Know you not that your bodies are the Temples of the holy Ghost?* He by and by willeth them to glorifie God in their bodies: the holy Ghost therefore is God.

Act 5. 3. 4.

1 Cor. 6. 19. 20.

God. Whosoever hath the power of cleansing from sinne, the same is God, but this power hath the holy Ghost: the holy Ghost therefore is God. *Et tetigit labia, & abstulit peccata.* He touched the lips of *Esay*, and tooke away the sinnes. Last of all, to whomsoever wee giue glory, the same is God, but as vnto the Father, and vnto the Sonne glory is given, so also is it vnto the holy Ghost. The Cherubins cry three times, holy, holy, holy, as speaking to three, and yet in the words following, Lord God of hoasts, as appliable vnto one. Esa. 6. 3. 4.

5 It is vsuall amongst those that loue, to leaue pledges of loue at parting: so *Ionathan* left with *David* his coat and other things, his sword, his bow, as pledges of his loue: *Elias* when he was taken vp into heaven, left his cloake with his seruant: our *Ionathan* hath left with vs his pledge of loue, his holy Spirit, a pledge of our spirituall inheritance that is to come: and our *Elias* hath 1 Sam. 18. 2 King. 2. 14.

left vs his righteousnesse, a precious garment to cover our vnrighteousnesse: let vs make much of it. When the woman of *Samaria* heard our Saviour Christ tell of a water, which being once drunke of, no thirst
Ioh. 4. 15 should follow: she saide, *Lord, giue me of this water.* So when wee doe heare of that Spirit which doth sanctifie our soules, cleanse our sins, comfort our consciences, illuminate our vnderstanding, strengthen our faith, and is as a pledge vnto vs of God's loue, nay, of glory to come, so may we all say, Lord, giue vs of this Spirit.

6 The excellent effects of this diuine Spirit, may be gathered by the manner of the appearing of the same Spirit: as in a cloud at our Saviours transfiguration: in forme of
Mat. 17. 5 Mat. 3. 16 a Doue, at his Baptisme: and vpon the Apostles in fiery tongues. The cloud may signifie moysture, or the dew of heaven: the cloud is also elevating. The Doue signifieth humilitie, meekenesse, and peace. The

fiery

fiery tongues, the seauen gifts of the holy Ghost, which haue the seauen qualities of fire. It is resembled vnto fire, because it purgeth by the gift of feare, it softneth by the gift of pietie: it adorneth by the gift of knowledge: it maketh solid by the gift of fortitude: it lifteth vp by the gift of counsell: it enlightneth by the gift of vnderstanding: it burneth by the gift of charitie. It is resembled to tongues, to shew that these gifts as they burne inwardly, so doe they speake outwardly: nay, of clouen tongues, as it were one tongue diuided into many, for to shew the divers languages given by this Spirit.

The holy Ghost is resembled vnto the winde, and there was a mightie winde at the comming downe thereof: First, to shew that the doctrine of the Gospell should now breake out into the world: and that as none can keepe backe the force of the winde, so should none be able to hinder the passage of this Act. 2. 1.

doctrine. Secondarily, the winde forceably beareth downe whatsoever doth resist it: so did the working of this Spirit. Thirdly, the winde is wont to carry vp the ship against the maine streame or swiftest Tides, so doth the holy Ghost beare vs vp against the strongest current of naturall inclination.

Againe, the holy Ghost is resembled vnto water, because it cleanseth. *David* calleth it, *A right Spirit*: right, because it leadeth vs the right way. The Apostle calleth it, *The Spirit of Adoption*: because it maketh vs the Children of GOD. Sometimes it is called, *The Teather of Truth*: sometimes, *The eternall Spirit*. All which names doe tend to shew the divers operations of the holy Ghost.

Psal. 51. 10.

Rom. 8. 15.

Iob. 14. 26.

Heb. 9. 14.

It teacheth, it directeth, it comforteth, it cleanseth: in a cloud, in a Doue, in Fire, in Tongues, in the Winde: all which mooue vs to pray with the Prophet, *Emitte Spiritum tuum*: Lord send forth thy

Psal. 104 13.

thy Spirit, and wee ſhall be created good, and confirmed in good: wee ſhall bee holy, as hee is holy.

7 Contrariwiſe, without this divine Spirit, what are we, but as the men of *Sodome*, ſtricken with blindneſſe, not knowing which way to goe? ſuch was the caſe of *Saul*, who when the ſpirit of God was with him, hee was a man of courage and valour, able to encounter with the enemies of God: but when once the Spirit of the Lord was departed from him, he was diſtreſſed ſo wonderfully, that he runnes to a Soreereſſe, diſguiſeth himſelfe, knowes not in the world what to doe, nor which way to take, there was not a buſh in the field, nor a corner in his houſe that could hide him from his troubled Conſcience. *Eliſha* cryed after *Elias*, *My Father, my Father:* but *Saul* might haue cryed when the Spirit of the Lord departed from him: O my ioy, my ioy is gone: 1 Sa. 16. 14.

gone: or as the wife of *Phinees*, the glory is departed: his body died once, but his heart often.

1 Sam. 4. 22.

When the Prince remooueth, all the Princes troupe and every one of his Traine, is remooving: so when the Spirit of the Lord remoueth, all ioy, all faith, all knowledge, all loue at once departeth: wherefore the Church doth well and deuoutly pray, *Et spiritum sanctum tuum ne auferas a nobis*, And take not thy holy spirit from vs. It was S. *Austens* prayer, *Veni sancte spiritus*, (and it is a sweete hymme in the Church) *Come holy Spirit, &c.* If Sathan findeth the house once emptie, he entreth by a foule spirit: wherefore beseech we God that his spirit may ever keepe possession of our hearts.

Aug. med.

Now as Christ promised his Apostles the comming of the holy Ghost, so did he also shew them how they should be prepared for the receiving and conserving thereof. First, they must wait for it: se-

secondarily, they must waite at Ierusalem, and there in an vpper roome: and what doe they? they are assembled with one accord. Thus must wee prepare our selues for the participation of the holy Ghost. First, Faith is necessary, for the Apostles beleeved: Secondly, Act. 1 1. Hope is necessary, for they expected the accomplishment of the Promise: Thirdly, Charitie and Vnitie is necessary, for they were assembled in Loue: the Text sayth, ὁμοθυμαδὸν, with one accorde: Fourthly, Holinesse of conversation is necessary, they were in an vpper roome, wee must bee remote from the fashions of the worlde. The Spirit of God (saith the Wiseman) dwelleth not in a body subiect to sinne. Last of all, Devotion is necessary, they were all assembled in Prayer. So the seaventie Elders received of the Spirit of the Lord at the doore of the Tabernacle, a place of prayer. And here we see both of receiving, as also the meanes Wis. 1. 1 Num. 11 24.

meanes of entertaining one and the same holy Spirit. *Gregory* saith, *In terra datur Spiritus, vt diligatur Proximus: e Cœlo datur Spiritus, vt diligatur Deus,* The holy Ghost is given on earth, that wee should loue men, and the holy Ghost is given from heaven, that we should loue God: and if we loue God, we must keepe his Commandements, it is Christs rule in the 14. of Saint *Iohn.*

Greg. hom. 26.

Last of all, whereas the receiving of the holy Ghost, is called the earnest of the Spirit, how many comforts are there, which doe hence consequently ensue? when a substantiall dealer maketh a bargaine or covenant, and in part of payment giveth earnest before hand, the residue behinde is as sure at the day, as if the partie had it alreadie downe: God of his infinite loue in Christ Iesus hath agreed with beleevers, for the receiving of heavenly treasure, or treasure in heaven: his holy Spirit is given before

2 Cor. 1. 21. 2 Cor. 6. 5.

in

in part of payment, a good earneſt of the reſt behind. This earneſt is ſufficient aſſurance, that we ſhall receiue that treaſure, when the Sonne of righteouſneſſe ſhall appeare, and all his holy Angels with him.

CHAP. XXX.

That a remembrance of Chriſt his ſecond comming to iudgment, ought to moue every well-diſpoſed Chriſtian, ſeriouſly to apply himſelfe to this leſſon of learning to liue while he is heere, that it may goe well with him when he is departed hence.

TO drawe in the laſt place to a concluſion of this Treatiſe of *learning to liue*, and to ſhew that a remembrance of Chriſt his ſecond comming vnto iudgement ought to moue every well-minded Chriſtian to the ſtudy of the ſame: Let vs a little call to minde, that the great houſholder, whom wee haue all this while propoſed vnto our

ſelues,

ſelues, as the beſt paterne for imitation of liuing, euen Chriſt Ieſus is gone into a farre countrey, and hath committed his goods vnto vs his ſeruants, willing vs all to watch, becauſe he will returne at an houre we thinke not of.

Vpon which his caueat, we may inferre, that it much behoueth vs to ariſe from a ſecure and ſinfull condition of life (that dangerous apoplexy of the ſoule) leaſt wee depart this tranſitory life vnprepared, for iudgement to come.

We know that whilſt *Ionas* ſlept the ſhip was in danger of drowning, and that while men ſlept, the enemy came and ſowed tares, and that while *Holophernes* ſlept, his head was taken from him: our ſhip is the ſoule: our enemy is Sathan: our head is Chriſt: let vs keepe him, let vs watch for him, for he will come to iudgement. *Veniens, veniet, & non tardabit*, cõming he will come, and will not tarrie.

To ſtirre vs vp and to prepare vs the

the better for this vigilancy, he himſelfe putteth vs in minde of the daies of *Noah*, in which was eating and drinking, not that they did ſo onely is reproued, but that they gaue themſelues to nothing elſe. And therefore deſtruction came ſodainely vpon them: as if hee would ſhew vs, that the world was drowned in ſinne, before it was drowned with water: and that their deſtruction was was not ſo ſodaine, but that it was foretold them. It was not (ſaith venerable *Bede*) their onely eating and drinking, but their addicting themſelues altogether vnto the ſame, and their not fearing, or ſo much as thinking vpon the iudgement that was cōming vpon them. Concerning Chriſt his comming to iudgement, we are to obſerue out of the Euangeliſt, the three things going before, accompanying his ſaid comming, and ſignes that follow after: for ſignes going before, they are as ſo many Heraulds ſent before the King of glory: theſe are falſe Mat. 24. 5

falſe Prophets, Warres, and rumors of Warres, Famines, Peſtilences, Earth-quakes, the abounding of iniquitie, waxing cold of charitie, and ſuch like: theſe ſignes ſhew before that the time is neare: for the ſignes that doe accompany his comming, they are the darkning of the Sunne, the Moone looſing her light, the falling of the ſtarres of heaven, the trouble of the powers of heaven.

When this μικροκοσμος, or little world, man, ſuffereth great agony, his ſenſe is troubled, and the whole body diſtreſſed, (it is a ſigne that he is vpon the diſſolving) how much more ſhall this greater world be, when theſe things are ſeene? The ſignes following, are the ſeparating of the ſheepe and goats, the appointing to the left and right hand: the two ſentences of judgement, goe you curſed, and come yee bleſſed: then *Pilate* ſhall not need to aske, Art thou a King? but he ſhall ſee it, that he is a King of Kings

Kings and a Lord of Lords. Againe, as wee know the ſignes of olde age, but not the yeare, moneth, weeke, nor day when the aged ſhall depart. So, the world to be diſſolved wee know by Gods word, and the ſignes thereof, but when, we know not, neither ought wee to enquire after it, onely our care muſt bee to liue continually prepared for the ſame.

To incite vs to this care, let vs call to minde a little, what the holy Scripture ſayth, concerning Chriſt his ſecond comming vnto judgement, as that *Reuelations* 20. *The Sea ſhall reſtore the dead bodies that it hath, and likewiſe death, and hell, &c.* Now what a wonderfull ſight will this be to ſee the Sea, and the Earth bring forth ſuch an huge multitude of bodies from all parts and quarters of the world? Then all ſhall ariſe never to die any more, and after this to receiue a finall doome, either of ioy, or paine.

Now

Now (saith S. *Peter*) *seeing we looke for these things, what manner of persons ought we to be in holy conversation?* What manner of persons in holy conversation ought wee to be? Surely, holy; Wherefore let vs follow his Counsell, who is to vs (as we haue heard in this Treatise before going, of *Learning to Liue*) the *Way*, the *Truth*, and the *Life*. *Watch and pray*, (saith our Saviour *Math.* 25.) *least that day come vnawares*: Let vs arise therefore from the sleepe of sinne, and Christe shall giue vs light. When he commeth to judgement, who shall abide the day of his comming? *Malachie* 3. 2. Who? Surely they that ever more liue in a preparation for this second comming of the Sonne of man in glory, and of their owne departure out of this transitorie world: of the which preparation, and departure, by God his assistance more shall be shewed in the Treatise following; in the meane

meanetime, this ſhall ſuffice to be ſpoken of *Learning to Liue*; Which God of his mercie grant it may be to the glory of his name, and the good of all Chriſtian people,

AMEN.

THE

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